

# AMERICA

## A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XXVI, No. 20  
WHOLE No. 649

March 4, 1922

\$4.00 A YEAR  
PRICE 10 CENTS

### CONTENTS

|  | PAGE    |
|--|---------|
| CHRONICLE .....  | 457-460 |
| TOPICS OF INTEREST   |         |
| • The Permanent Court of International Justice<br>—The Approval of the Irish Treaty—Was St.<br>Peter in Rome?—A Pilgrimage to Lisieux..... | ???     |
| COMMUNICATIONS .....   | 468-471 |
| EDITORIALS   |         |
| Multitudinous Prayer for Ireland—Response<br>to AMERICA's Relief Appeals—A New Sin—<br>Religion by Blue Law Established.....               | 472-474 |
| LITERATURE   |         |
| On Free Verse—Friendship—Reviews—Books<br>and Authors .....  | ???     |
| SOCIOLOGY  |         |
| Catholic Recreational Centers.....   | 478-479 |
| EDUCATION  |         |
| Soviet Doctrines in American Education.....  | 479     |
| NOTE AND COMMENT.....  | 480     |

## Chronicle

**Home News.**—Five of the treaties negotiated at the Washington Conference were approved by the Senate Foreign Relations Committee on February 25, namely,

**Treaties Reported** Limitation treaty, the Naval Poison Gas treaty, the declaration preserving American rights in mandated territory, and the agreement defining the application of the term "insular possessions and insular dominions," as relating to Japan. The two treaties which affect China were approved by the Foreign Relations Committee on February 27.

The only treaty about which doubts were raised was the Four Power treaty. This was finally approved, as modified by the Brandegee reservation, which reads as follows:

The United States understands that under the statement in the preambles or under the terms of this treaty there is no commitment to armed force, no alliance, no obligation to join in defense.

Efforts to have a far more drastic reservation added to the treaty were made by Senators Johnson, Borah and Shields, but the majority voted down these suggestions. The Four Power treaty with Senator Brandegee's reservation finally passed by a vote of ten to three. The other

treaties were approved without change. The President gave a qualified approval of the reservation, in this sense, that he is willing to accept it, unnecessary and superfluous as he deems it to be, if that is the only way in which the treaty can be ratified. Although many of the Senators, and in particular those of the Democratic party, have not signified their attitude towards the treaties, it is believed that ratification will follow the discussion in the Senate.

**Near East.**—According to information received at Near East Relief, 151 Fifth Avenue, New York, the state of the people in the Near East is all but indescribable and is daily becoming worse. This cablegram recently received at the office of the above mentioned society gives a faint idea of the suffering of the people.

Impossible to tell of misery in spite of enormous work of Near East Relief. We have eight hundred and fifty-two cases in the hospital and children dying in all corners of Erivan. All day long we can hear wails and groans of little children outside office buildings hoping we can and will pick them up. If sun shines little while they quiet down; when it rains they begin again. One day rain turned to snow. It was awful to listen to them. The note of terror that came into general wail was plainly perceptible upstairs and I had windows closed. They well knew what night in snow would mean to them. We are picking them up fast as possible but fatal to crowd them to such point we would lose even those already in orphanage.

The following items taken from cablegrams received from Jerusalem, Beirut, Cilicia, Constantinople, Asia Minor and the Russian Caucasus, also tell a sad tale:

"Hunger spreading over new areas," "Death from starvation increasing," "Hasten food," "Hasten needed seed and increase help to the starving," "Never in most harrowing conditions of relief work have seen such suffering and tragedy," "Next two months most critical. Death rate appalling, unless additional funds available." "Alexandropol reports 25,000 destitute starving who cannot be helped by present budget." "Unless seeds secured Armenia finished." "American seed wheat for Armenians is only hope of preventing worse condition next winter." "Impossible to tell of misery in spite of enormous work of Near East Relief." "Children dying in all corners of Erivan." "Armenian Government at end of resources." "Temporary help imperative in interest of humanity." "Two hundred thousand Cilician refugees now scattered throughout Beirut-Constantinople areas." "Mersine shore crowded with refugees awaiting trans-

portation to Cyprus and Syria." "Ten thousand Armenian refugees with many children arrived Beirut; thousands Tripoli, Tyre, Sidon." "Emergency on account refugees demands immediate action; thousands camped by roadside." "Find money somewhere and cable authority to relieve worst distress." "Widow refugees begging us to save their children."

Despite these harrowing conditions the Executive Committee of Near East Relief was obliged to cut its appropriation for relief twenty-five per cent.

Near East Relief will gladly accept donations and will apply them to the purposes specified by the donors.

**Austria.**—The city of Vienna, as an article in the Vienna Catholic organ, *Das Neue Reich* informs us, is practically an autonomous Socialist commonwealth, the

*The Red Vienna*

*Commune*

"Vienna Commune" as it is called. Socialist influence brought about a separation from lower Austria, so far as government regulation is concerned, although Vienna continues to draw upon the finances of the entire State to make good its constantly increasing deficits. These are the main results the Socialist bureaucracy has been offering its citizens. The first purpose of the new officials was naturally the socialization of productive property of every kind. This they found was not entirely practical or possible, but their efforts resulted in placing the city in a most hopeless financial position. Instead of taking over the rented dwelling houses, Socialist politicians preferred to leave them in the possession of their owners, but removed at the same time all gain while loading the burdens upon the owners. Although the currency has depreciated a thousand-fold the owners are allowed to increase pre-war rents not more than four-fold. They may further be forced to take any tenants the officials thrust upon them and cannot even dispose of their property without practically losing everything in taxation, etc. The consequence is that building has ceased and houses are in the most deplorable condition of decay, while revenues from taxable property have become impossible. A Socialist colonization society attempted some building by drawing money for this purpose from the State and municipal treasuries. Even then it could accomplish almost nothing for the relief of the situation created by the Austrian Socialists. There is no question, in fact, of relieving the needy, but merely of providing for party members. Similarly party fees are deducted from the salaries of the public officials. Much is said about reducing the number of these officials, but this implies merely that officials who are not Socialists are replaced by party members. Socialization of industries was another problem that offered difficulties. The net results have been to drive capital away, or to provide positions for party members in factories willing to play into the hands of the Socialist bureaucrats. The total effect of the Socialist régime has been that nothing was produced or built

up, but that there has been much "dividing up" among the party members. Such is, in brief, the review of the political and social situation as given by *Das Neue Reich*.

Socialism, in fine, has proved true to form in its latest measure by which the Vienna Municipal Board of Education has ordered the removal of a large number of Christian books from the public libraries, amounting in all to about 200,000 volumes. The ostensible reason is that they are written in the old monarchical spirit, the real purpose however is the removal of everything that savors of Christianity. Socialism has everywhere attempted the destruction of religious and popular liberty and has implied the death of democracy. It is calculated that no fewer than 400 school libraries will be destroyed in the city of Vienna alone, which has always gloried in its literary interests. On the Socialist index, which is to be forcibly imposed upon the community, are the great Catholic writers of novels, histories and poetical literature. The *Vienna Reichspost* fittingly compares the action of the Socialist authorities with the arbitrary tyranny of Caliph Omar who consigned the Alexandrian Library to flames. To those who remonstrated he briefly replied that if the books contained nothing except what could be found in the Koran they were useless, and if they contained anything else they were a menace. In either case they should be destroyed. Mahometanism has never proved itself a more deadly foe to religious or popular liberty than Socialism. The aim of the Vienna Socialists is the removal of all literature that could teach religion or morality to the young.

**Bologne Conference.**—The British and French Premiers met at Bologne on February 25, and both from the official communiqué issued after the meeting and from the press reports, it would appear that the two nations have reached an agreement on the points of difference that have recently been kept so constantly before the public. The principle result of the conference was the decision reached by Mr. Lloyd George and M. Poincaré to have the Genoa Conference meet on April 10, and to request the Italian Government to convene the economic meeting of the nations on that date. The communiqué reads as follows:

*Anglo-French  
Accord*

The two Prime Ministers have been particularly concerned with the conference at Genoa. They entirely agree on the political guarantees to be secured in order to avoid any encroachment either on the rights of the League of Nations or upon the treaties signed in France since the peace or upon the rights of the Allies with regard to reparations. Experts will meet in London in a very short time to examine economic and technical questions. The Italian Government will be asked to convene the Genoa conference April 10.

M. Poincaré expressed himself after the meeting as entirely satisfied with its results, and believes that France can now attend the economic conference at Genoa without prejudice to her interests. The three major points of the



French contention are apparently to be carried out. There is to be no revision at Genoa of the treaties of peace signed after the war; the matter of reparations will not be discussed, on the ground that this question is no concern of the neutrals represented; and the League of Nations is to be respected, in this sense, that no rival organization will be set up at Genoa. The French Premier was particularly gratified at this evidence that European quarrels have been eliminated, because of the effect he thinks this will have on the American attitude towards the Genoa Conference. He is of the opinion that the United States is much more likely to consent to be a participant now that there is European accord.

**Greece.**—The Athens correspondent of *La Croix* of Paris writes from the Greek capital an interesting article in which he describes the sorrow felt by the entire Greek nation at the death of Benedict XV.

#### Official Tribute to

#### Deceased Pope

The Catholics of Athens as well as the members of the Greek Orthodox Church, headed by their hierarchy, the highest officers of the State, of the army and navy, gave full expression to the grief which they felt on the loss of one whom they considered one of the best friends of their country. As soon as the news of the death of the Pontiff had been officially confirmed from Rome, King Constantine, the Ministers, and the members of the Holy Synod hastened to express their official condolences and sympathy to Mgr. Petit, Archbishop of Athens. The Greek press almost without a single exception gave unmistakable proof of its admiration for the dead Pope and of its gratitude for the splendid work accomplished by him for Greece and for the welfare of humanity. The *Hesperini* sees in him one of the great figures of our times. It calls special attention to the austerity and purity of his private life, and to his great intellectual gifts. From the depths of the Vatican, it says, Benedict spoke to all nations the Gospel of peace. It also recognizes in him a genuine friend of Hellas and an admirer of the glories of that classic land. Hellas, it concludes, deeply mourns the loss of such a friend. The *Protevousa* recalls the wise and merciful intervention of Benedict during the troubled times of the great war when he pleaded for the life of certain prominent Greek citizens who for political reasons had been condemned to death. Thanks to his tact and influence their lives were saved. The *Promachos* declares that in offering its official sympathy to Mgr. Petit, the Archbishop of Athens, on the death of Benedict XV, the Holy Synod accomplished an act which in itself is beyond all praise and one imposed on its members by the obligations of honor and gratitude. The *Promachos* recalls to mind the Pope's eminent services on behalf of the Orthodox metropolitan of Athens during the latter's exile and states that it is in reality due to the Pope that the metropolitan's life was spared. One of the ideals for which Benedict XV

toiled was the return to the center of unity of the Orthodox churches of Greece and the East. It is evident from these tributes that he had made a splendid beginning, for he had already won the heart of the Greek people.

**Haiti.**—On February 19, 1922 the *Washington Post* contained this rather extraordinary item of news:

Quite unusual are the powers given to Brig. Gen. John H. Russell of the marine corps, by the instructions issued to him by the State Department in connection with his designation as "high commissioner in Haiti with the rank of ambassador extraordinary," this designation having been given him after his recent appointment as special representative of the President in that country.

He will have, in effect, plenary authority over all the affairs of the country, both civil and military, including the marine forces and the *gendarmerie d'Haiti*, and of the United States legation, which will be in the immediate custody of the *chargé d'affaires*.

All officials from this country appointed in accordance with the treaty of September, 1915, as well as the native appointees, and including the collector of customs, financial adviser, sanitary and public health officers, &c., will come under the high commissioner, who will be in complete control of the country.

After this announcement had been confirmed by State Department officials the Haiti Santo Domingo Independence Society protested vigorously "against the appointment of any High Commissioner with indefinite dictatorial powers and against any action which does not lead to the immediate restoration of constitutional self-government by the Haitian people." The protest further says:

Such an appointment is without precedent in American history. True, special envoys, commissioners, etc., have been appointed whose nominations have not been referred to the Senate, but these have invariably been for purposes of investigation or to perform certain distinctly specified duties; and the authority of the President to make even such appointments has been questioned and never definitely established. The appointment of a High Commissioner to be complete "Poohbah" over a formerly free and independent republic, whose technical independence is still recognized by the United States in common with every other country, is the more extraordinary in that it is made before the Senate has accepted the report of the Select Committee which is still investigating our occupation of Haiti and Santo Domingo. The appointment therefore precedes the creation of such an office by Congress.

The appointment of Brig. Gen. Russell to be absolute dictator over a friendly and inoffensive neighbor people is the more unjustifiable in that his previous administrations covering three years as commander-in-chief of the forces of Occupation in Haiti are the subject of grave indictment by the Haitian people. The abuses during his administration are still under investigation by the Senate Select Committee. It is significant, however, that General Russell, alone among the various commanders in Haiti since 1915, has not yet been called upon to appear before the committee for examination. During his administration in Haiti, the illegal corvée or forced road labor existed; indiscriminate killings of untried prisoners by marine officers took place; native Haitians were imprisoned and tortured when no charges had been made against them; martial law was declared and enforced to prevent criticism of the occupation; the illegal plebiscite by which a universally opposed constitution was fraudulently imposed upon the Haitian people was carried out under his command; the at-

tempted coercion of the Haitian president in 1920 to secure special financial privileges for the National City Bank was carried on with his active official participation.

The New York *Globe* has this to say of the appointment:

Under his regime, although not necessarily with his connivance, occurred some of the worst abuses of the native Haitians by the marines and the constabulary. . . . By every act he has shown himself in complete sympathy with the arbitrary and illegal methods by which our Government gained and kept control. His new mission to Haiti if it is as reported is one of the most absurd of a long series of absurdities and one of the most cynical of a long list of cynical injustices.

The only way in which we can clear up the situation in Haiti is to withdraw our troops, allow the Haitian people to set up a government of their own which assuredly would not be that which we have maintained by force for nearly seven years, and then negotiate a new and honest treaty. The intelligent classes of Haitians will welcome American capital if it is invested upon reasonable terms, and if it is not made the excuse for repeated military intervention. They do not want it under the conditions now offered them.

The truth about the occupation is still hidden, partly in the archives of Washington, partly in the records and balance sheet of those who urged intervention upon Washington. What has been done has been done largely in the dark and for motives of which the American people are not cognizant and have no reason to be proud. The episode will not be cleared up until investigators have gone much deeper than the present senatorial committee show signs of doing. In the meantime, the dispatch of General Russell to Haiti will only add insult to injury.

As the appointment of General Russell has not been, and apparently will not be, referred to the Senate, it would be interesting to know what action that venerable body intends to take.

**Italy.**—Deputy Luigi Facta succeeded on February 25 in breaking the parliamentary deadlock which has continued ever since the resignation on February 2, of the

**Facta Heads New Cabinet** Bonomi Cabinet. The new Cabinet is a combination of all the constitutional groups, from the Popular party, the

Nationalists, and the Reformist Socialists. In this new Ministry, Signor Facta is Premier and Minister of the Interior. He is also Interim Minister of Liberated Provinces. With the exception of Signor Schanzer, Italy's representative at the recent Washington conference, who now becomes Foreign Minister, the members of the new Government are not particularly prominent, and are for the most part new men. Premier Facta has been for several years a prominent figure among the Liberal Democrats, a party strongly in favor of Giolitti and his policies. He was born in the little town of Pinerolo, southwest of Turin, sixty-two years ago. He is a lawyer by profession, and is favorably known as a student and lecturer of history. In Parliament he represented first his native town and subsequently, Turin. After Giolitti's overthrow of the Crispi Government, Giolitti appointed him Under-Secretary in the Ministry of Justice and then of the Interior. He served as Minister of the Interior from 1906 until

1909, and when Giolitti again became Premier in 1911, Signor Facta took the portfolio of Finance. When Giolitti gave way to Signor Bonomi in July, 1921, Signor Facta partly withdrew from politics and became President of the Cisalpine Historical Society of Turin. The Popular party has three Ministers in the new Cabinet. One of these, Giovanni Bertini, greatly helped in the organization of that party.

**Philippine Islands.**—Addressing the Manila Rotary Club the retired Protestant Bishop Restarick, of Hawaii, according to the *Manila Daily Bulletin*, "expressed his belief that where the American Flag **Protestant Missionaries on Philippine Independence** had once been raised it should never come down, and his conviction that the withdrawal of the United States from the Philippines would prove disastrous in more ways than one." The violent discussion aroused by this statement made two Protestant mission bodies, then holding their annual conventions, the Methodists and the Disciples of Christ, explicitly declare themselves in favor of the Filipino aspirations for independence. Thus this resolution was unanimously passed by the former that: "We of the Methodist Episcopal Church of the Philippines in annual conference assembled, put ourselves on record as being in entire sympathy with the national aspirations of the Filipino people." Similarly the Disciples made public at once the following resolution:

Whereas, Protestant leaders are sometimes understood to convey the impression that the policy of Protestant missionaries is to oppose the aspirations of Filipinos for self-government,

Be it resolved, that while it is not the policy of the Protestant missionaries to engage in political propaganda, we the missionaries of the Disciples of Christ, in annual convention assembled, wish to go on record as being in sympathy with the Filipino people in all their worthy efforts to realize these aspirations.

Commenting editorially on these events the *Manila Daily Editorial* for January 9, under the heading "Political Missionaries," remarked.

A few days ago a retired bishop made some remarks about the Philippine independence question. His attitude may be open to criticism, but it must be remembered that he spoke as a retired bishop and not as an active churchman.

Today we note that certain Protestant missionary bodies are rushing into print to declare themselves as favoring the other side of a purely political question. And the individuals who speak today are actively engaged in church work.

To say the least, they have shown very poor taste and a lack of appreciation of the mission of the cloth. Church interference in matters of public policy is not generally viewed with favor under the American Flag.

At this same time President Osias of the National University called on the students to stand for nothing less than absolute independence. The United States, he held, could be of service by her moral support only, since if she refused to retire, Japan would fight her at once upon Philippine soil in the cause of self-protection, as a menace to Japanese national integrity.



# The Permanent Court of International Justice

HERBERT F. WRIGHT, Ph.D.

**"NO** MATTER by what means war may be ended, one thing is certain, no peace that depends mainly on force for its continuance can ever endure. It is only when the minds of men can be brought into a common accord that peace is definitely assured."

It is in these words that John Bassett Moore, before sailing for Europe to participate in the opening of the Permanent Court of International Justice, characterized the desire and will for peace which made the court possible. An illustration of this desire which is perhaps a little more familiar to us is afforded by the International Joint Commission, which sits permanently to adjudicate questions that may arise between the United States and Canada. This seems to be a very clear case in which the principle of co-operation and judicial settlement has been successfully substituted for that of selfish competition.

The idea of a permanent international court, however, is not new; it goes back at least to the days of Dubois and Crucé. Nor did the court come into being overnight. The Hague Peace Conference of 1907 adopted a project of thirty-five articles dealing with the organization, jurisdiction and procedure of a Court of Arbitral Justice, to exist alongside the Permanent Court of Arbitration as a tribunal for adjudication by permanent judges as differentiated from arbitration by judges selected *ad hoc*.

The only delegation instructed to lay the project before the Conference was the delegation of the United States. It was therefore new to most of the delegates, and this perhaps in some measure accounts for the fact that at that time it was found impossible to devise a method of selecting the judges generally acceptable to the nations. The conference therefore approved the project without an article dealing with the appointment of judges.

Nothing more was done in this direction, however, until the World War increased the appreciation of the need for an international court of justice. Article 14 of the Covenant of the League of Nations took up the project where the Second Hague Conference left it, and directed the Council of the League to formulate plans for a court which would be "competent to hear and determine any dispute of an international character which the parties thereto submit to it," and which might "give an advisory opinion upon any dispute or question referred to it by the Council or by the Assembly." In pursuance of this direction, the Council invited, in the course of 1920, a select body of twelve jurists from different countries to prepare such a plan. Ten jurists, including only five of those originally invited, met at The Hague and devised a plan for the appointment of the judges acceptable to the

Council, the Assembly of the League, and the nations at large.

The Assembly, however, refused to approve the recommendation of the Committee of Jurists that another conference of the nations, in continuation of the first two conferences at The Hague, be held as soon as practicable. It refused to examine the plan for a High Court of International Justice competent to try crimes against international public order. It refused to aid in the promotion of the work of the Academy of International Law founded at The Hague in 1913. It refused to adopt the project for an International Court of Justice backed by obligatory jurisdiction.

But, minus this obligatory provision, the draft project of the court which the jurists prepared was somewhat more fortunate. The Council, however, made some modifications, and the Assembly made many more, with the result that the document as finally adopted was practically identical with the draft of 1907. The only thing remaining to be done was the election of the judges.

The statute of the new court provides for a membership of eleven judges and four deputy judges, elected "regardless of their nationality" and possessing "qualifications required in their respective countries for appointment to the highest judicial offices" or being "jurists of recognized competence in international law." Each national group of the Permanent Court at The Hague shall recommend not more than four persons, "not more than two of whom shall be of their own nationality" (Arts. 4 and 5). The names of such persons shall be sent to the Secretary-General of the League, who shall lay them before the Assembly and the Council (Art. 7). The Assembly and the Council shall proceed, separately and independently of one another, to elect the requisite number of judges and deputy judges (Art. 8), bearing in mind that the judges "should represent the main forms of civilization and the principal legal systems of the world" (Art. 9). Upon failure of the Assembly and Council to elect the requisite number of persons, each of whom is to receive an absolute majority of votes in the Assembly and Council (Art. 10), a conference committee consisting of six members, three appointed by the Assembly and three by the Council, is to be formed at any time after the third ballot, which committee shall, by majority, recommend from the list of persons proposed, one or more for the positions unfilled; or unanimously, any one beyond the list of the Assembly and Council, for their respective acceptance. Or, if the conference committee is satisfied that its recommendations will not be accepted by the Assembly and the Council, the

members of the court already elected choose the balance of the court from among the candidates voted for in the Assembly or Council. In case of a tie, the vote of the eldest judge decides (Art. 12).

On September 14 and 15, 1921, this method of election was put to the test and was not found wanting. On the first ballot eight candidates received an absolute majority, both in the Assembly and in the Council, sitting and acting separately. They were:

Rafael Altamira y Crevea (b. 1866) of Spain, Senator, Professor of the Faculty of Law of the University of Madrid.

Dionisio Anzilotti (b. 1869) of Italy, Under Secretary-General of the League of Nations, Professor of International Law at the University of Rome, Co-Editor of the *Revista di Diritto Internazionale*, Member of the Permanent Court of Arbitration at The Hague, Member of the Institute of International Law.

Ruy Barbosa (b. 1849) of Brazil, Senator, Former Minister of Finance and Vice-President, Founder Member of the American Institute of International Law.

Antonio Sanchez de Bustamante y Sirven (b. 1865) of Cuba, Senator, Professor of International Law and Dean of the Faculty of Law at the University of Havana, Member of the Institute of International Law, Founder Member of the American Institute of International Law, Member of the Permanent Court of Arbitration at The Hague.

Robert Bannatyne Viscount Finlay (b. 1842) of Great Britain, Former Attorney-General, Former Lord Chancellor, Member of Parliament, Member of the Permanent Court of Arbitration at The Hague.

Bernard C. J. Loder (b. 1849) of The Netherlands, Member of the Court of Cassation, Associate of the Institute of International Law.

Yorozu Oda (b. 1868) of Japan, Professor of International Law and Rector of the University of Kyoto.

Charles André Weiss (b. 1858) of France, Professor of International Law at the University of Paris, Legal Adviser to the Ministry for Foreign Affairs, Member of the Institute of International Law, Member of the Permanent Court of Arbitration at The Hague.

On the second ballot the ninth member was elected:

John Bassett Moore (b. 1860) of the United States, Former Solicitor of the Department of State, Professor of International Law at Columbia University, Member of the Institute of International Law, Member of the Permanent Court of Arbitration at The Hague.

The full complement, however, was not obtained until the sixth ballot, when a deadlock between Alejandro Alvarez of Chile, the choice of the Assembly, and Baron Descamps of Belgium, the choice of the Council, was broken by the election of Dr. Huber. The sixth ballot therefore added the following members to the court:

Didrik Galtrup Gjedde Nyholm (b. 1858) of Denmark, Honorary Counselor of State, Vice-President of the International Mixed Tribunal at Cairo, Member of the Permanent Court of Arbitration at The Hague.

Max Huber (b. 1874) of Switzerland, Professor of International Law at the University of Zurich, Associate of the Institute of International Law.

The statute of the court provides for four deputy judges. In the election for these positions an absolute majority in both the Assembly and the Council was obtained by the following:

Dumitriu Negulescu (b. 1876) of Rumania, Professor at the University of Bucharest.

Wang Ch'ung-hui (b. 1882) of China, Former Minister for Foreign Affairs and Minister of Justice.

Mikhailo Jovanovitch of the Serb-Croat-Slovene State, Former Minister of Justice, President of the Supreme Court at Belgrade.

Another deadlock between Mr. Alvarez and Baron Descamps was broken this time by the appointment of a conference committee, whose recommendation was approved by the Assembly and Council in the election of

Frederick Valdemar Nikolai Beichmann (b. 1859) of Norway, President of the Court of Appeals at Drontheim, Member of the Institute of International Law, Member of the Permanent Court of Arbitration at The Hague.

It was hoped that Mr. Elihu Root, who, as Secretary of State, directed the American delegation to the Second Hague Conference to propose an international court of justice, and who, as a member of the Advisory Committee of Jurists at The Hague in 1920, was responsible for the method of appointing the judges, would accept a seat upon the world's first International Court of Justice, but he declined the proffered post because of age.

The court, as at present organized, is an admirable body, representing the different forms of civilizations and systems of law, English, American, French, Iberian, Germanic, Dutch, Mohammedan, Japanese, Chinese, etc., as is evident from the qualifications of the members enumerated above. Its organization was completed on February 3 by the election of Dr. Loder as president for a term of three years and Mr. Hammarskjöld as recorder for a term of seven years. At the present writing the judges are busy elaborating rules of procedure. The law to be applied by the new court is stipulated by Article 38 of the statute which provides that its decisions shall be based upon:

International conventions, whether general or particular, establishing rules expressly recognized by the contesting states (Such, for example, would be the rules governing submarine and gas warfare just adopted by the Washington Conference).

International custom, as evidence of a general practise accepted as law.

The general principles of law recognized by civilized nations.

Judicial decisions and the teachings of the most highly qualified publicists of the various nations, as subsidiary means for the determination of rules of law.

The court as constituted is no more likely to be perfect than any other human institution, and one of the best services which one can render is to examine its defects. Therefore the ill-informed enthusiasm which expects to see the Golden Age inaugurated by the mere establishment of a permanent international court is to be greatly deprecated. Responsible criticism should be constructive and directed toward making the court a more efficient instrument for its purpose. It is clear that several highly important conditions remain to be fulfilled before the court can even be given an obligatory jurisdiction, the most essential of these preliminary conditions being the



enactment by consent of a detailed and comprehensive code of international law. The proximity of the World War suggests that perhaps the time is not yet ripe for codification.

Carping critics have seized upon the absence of physical sanction as an irremediable defect in the court. But experience has already shown that the establishment of a permanent tribunal, such as the United States Supreme Court or the International Joint Commission, tends to create the habit of reference. This in turn develops a public opinion which regards judicial process as the normal and regular method of settling a question in dispute. It is the growth of a sound public opinion that must be relied upon if the principle of judicial settlement is to be accepted as part of the normal order of the world.

## The Approval of the Irish Treaty

M. A. DURKIN

*Special Correspondent of AMERICA*

IN the course of the debate in *Dail Eireann* on the Anglo-Irish peace treaty it was stated repeatedly by a number of the delegates that a majority of the people of Ireland wanted the treaty approved. On one occasion, in the early stages of the discussion, President De Valera admitted this but qualified his statement with the word "now," as if to give the impression that he believed the statement true at that time but that later on it would not be true, for the Irish people would change their view. A number of the delegates who opposed the treaty did not deny that a majority of their constituents favored it but appeared to justify their vote on the ground that they had been elected as Republicans and on a platform which had as its basic principle the complete and absolute independence of the Irish nation. As Miss Mary MacSwiney put it, "the will of the Irish people was expressed in December of 1918" when the present members of *An Dail* were elected by huge majorities, "and they were elected not as advocates or supporters of a Free State but as out-and-out Republicans." Mr. Cathal Brugha, in a final onslaught against the treaty in the *Dail* debate, said, among other things:

There has always been in this country a body of opinion which repudiates English authority in Ireland. In each generation when they found themselves strong enough they went out in insurrection against that authority. The last time was in 1916. They then established this Republic which was ratified in January of 1919. Since then the Republic has carried on and functioned with a *de jure* and a *de facto* Government. How then are you to reconcile a people who have this spirit of a Republic with those who favor this Treaty?

There is no question as to the political philosophy of most of the people of Ireland since shortly after the uprising of 1916, through the perilous days of the warfare against the invading British forces and down to the eventful morning of December 7, last, when the terms of the peace treaty were published to a waiting world. That

philosophy had been the repudiation of British authority in Ireland and, to all outward appearances, it was the philosophy of complete and absolute independence.

The first question to be disposed of is this: "Has that philosophy undergone a change?" The answer is: "Yes, it has." With the publication of the terms of the treaty signed in London by the plenipotentiaries of *An Dail* the Irish people exercising their right, changed their views on this most vital of all the Irish problems. They changed their views despite the denials of several responsible leaders of the *Dail*. Whether or not the Free State is a good thing for Ireland is beside the point, nor is it my intention either to attack or defend it. The fact is that a majority, and a very substantial majority, of the Irish people approve of the treaty and want the Government of the Free State set up. It may be that later on, as Mr. De Valera has hinted, this viewpoint may change again but there can be no doubt at this time that the people, not the politicians, favor the Free State Government.

How then has this change come about? What are the influences which have worked to change a nation of "out-and-out Republicans" into "Free-Staters" or "Dominion-Home-Rulers" or whatever it is that the people of Southern Ireland now are? During the last days of December, 1921, and the early days of January, 1922, the present writer had an opportunity of discussing this question with very many people in several parts of Ireland. He has noted the opinions of all kinds and classes of the Irish people. Looking back over the pages of a much-worn notebook, he finds there recorded the views of hotel porters, waiters, "cabbies," tramway conductors, railway ticket agents, railway guards, postmasters and postmistresses, public-house keepers and bar-maids, the superintendent of a cooperative creamery, a number of teachers, both men and women, half a dozen nuns, twelve Catholic priests, three Protestant clergymen, fourteen farmers, three general-store merchants, the publisher of a large Dublin daily newspaper, the Irish agents of a number of English merchantmen, two Catholic Bishops, and numberless young Irishmen between the ages of sixteen and thirty-five, all members of the Irish Republican army. With the exception of about a dozen of the young Irish soldiers and three schoolteachers, all the men were in favor of the approval of the treaty. With the women, especially the school teachers, there was not so general an agreement. Many of these were opposed to the Treaty and strongly advocated the Republic.

Most of these people, previous to December 7, 1921, had been *Sinn Feiners* which means in this instance that they were adherents of the Irish Republican doctrine and strongly in sympathy with the movement headed by Mr. De Valera and the members of *An Dail*. To understand their present viewpoint you must go back a few years, at least to the Easter rebellion of 1916. At that time, it will be recalled, a handful of men lead by Pearse, MacDonough, Connolly and Clark, actually waged open warfare

against the British forces in Ireland. They were defeated, of course, just as they knew they would be, but they succeeded in doing what Clark had hoped for. They enkindled anew the old fires of Irish patriotism. They reawakened the *soul* of Ireland to a realization of its national ideals. They set up a Republican government of Ireland which has continued since to function as a *de facto* government, if not a government *de jure*. This Republic raised an army which for more than a year fought with remarkable success the forces of the British Government in Ireland.

While this war was on, not one family in ten in Southern Ireland but had most of its boys in the Irish Republican army. Hundreds of these were brutally murdered. Others were wounded or imprisoned and tortured. For two years previous to last July, no man in Ireland, young or old, was safe. The roads throughout the island were so torn up and mutilated that they became impassable. Telegraph and telephone service was destroyed. Newspapers were suppressed. Homes of all classes were ransacked and then burned. Cattle were stolen or killed. Farming equipment was smashed and thrown into the ditches. In several of the larger cities, notably Limerick, Cork and Dublin, some of the largest and finest buildings were burned to a shell. All industry was destroyed.

People were forbidden to walk about the streets or roads after nightfall. In the day time it was a common practise all over Ireland for the members of the British forces to surround a crowd in a busy thoroughfare like Grafton Street in Dublin, search everybody, ostensibly for arms, and rob them of whatever of value was found. Women and girls were exposed to all sorts of indignities and insults.

Then came a truce. People were allowed once more to walk about freely. Homes were no longer ransacked. Boys were not murdered. Buildings were left unburned. Free communication between the different parts of the Island was reestablished. The wheels of industry were set to work again and it was possible for the Irish farmer to own cattle without the fear of having them killed or stolen while he slept. Crops were sown again and a harvest reaped. Taken all in all, Ireland under the truce and despite the presence of almost 100,000 British troops of all classes, became as peaceful as a Sunday school picnic in Philadelphia. Mr. Lloyd George had come down from his "high horse." The Irish people were invited to send plenipotentiaries to London to treat with the British Ministers in an effort to arrive at peace. It was a tremendous concession in the light of the historic attitude of the British statesmen towards Ireland, and the Irish, "just to rub it in," appointed as one of their delegates, possibly the man most hated by the British forces, in all Ireland.

It may be, as has been charged, that the plenipotentiaries who went to London as representatives of the Irish people failed to carry out completely, or live up to all the instructions of the Cabinet of *Dail Eireann*. On this point the

Irish people seem to be of divided opinion. There is one point, however, on which everybody or nearly everybody in Southern Ireland is agreed. The plenipotentiaries did arrive at an agreement which, to a majority of the Southern Irishmen looks very much like peace. It may be, that later on the British, as has been their wont, will go back on the bargain. It may be that the Irish will be fooled again and that Irish boys will be slaughtered with a new vigor and Irish girls outraged as of old. All these things are possible, say the Irish, when doing business with the British, but the agreement *looks like peace* and the Irish people are willing to gamble again. They have had a taste of peace since last July and they like it.

There you have the whole thing in a nutshell. The Irish want peace, and the agreement signed in London, on the surface at least, means peace. If they are disappointed, well, they have learned some things during the past year or two which are certain to stand them in good stead. They know, for instance, that one way, one sure way, of getting a hearing from British statesmen is to shoot British soldiers. "Please God it won't be necessary again, but if the time ever comes"—thus they talk.

Under the terms of the London agreement, Ireland, for the first time in more than 700 years gets rid of the hordes of British soldiers which have been a constant menace to her people, to their peace and prosperity. In their place the Free State will raise an Irish army which will come out into the open, fully equipped and armed, trained and officered by men who will not run the risk of being brutally murdered because of their activity. Then, too, the finances of Ireland, internal and external revenues, post-offices and telegraph systems, will all be under the sole responsibility of the Irish people. The most heavily taxed people in all the world may still be such under the Free State Government but the money thus gathered will remain in Ireland and will be dispensed by the Irish. The "coin of the realm" in Ireland will be Irish coin. Irish national and international trade and commerce will be unfettered. Tariffs, customs, land assessments will be set up and agreed upon by Irish representatives with an Irish viewpoint and solely for the benefit of Ireland. Best of all, education throughout the territory of the Free State will be Irish education, based upon Irish principles and ideals. To the ordinary Irishman this question of education is of tremendous importance. Education, they tell you, nourishes the soul of a nation and, after all, it is the spiritual things that count. The organization, back in 1893, of the Gaelic League has done more to preserve Irish civilization, Irish genius, culture and courage than any single endeavor of modern times.

It was Sean MacKeown, the famous "blacksmith of Ballinalee" who said to the writer, touching upon his stand in favor of the treaty: "It gives us the substance of freedom. All my life we have been dealing with shadows. This treaty does away with these. We now have some-



thing we can see, something we can feel with our hands." MacKeown is not a dreamer. He is a soldier. A lot of people round about Longford will tell you that he is "the best man in Ireland." Maybe so, maybe not. At any rate, MacKeown is not a coward. He proved this a hundred times. When the "black and tans" threw a bomb into a crowded room in which he was standing, he caught it in his hands and threw it back. During the war he made a practise of "rushing" machine guns, shooting the op-

erator and capturing the ammunition. "It was the only way we could get it," he reminds you.

MacKeown typifies the soldier of Ireland. The "substance" which he finds in the treaty is the substance of peace. Fighting man that he is, courageous, young and daring, nevertheless, he wants peace. War made him a national hero in a nation of heroes but he wants no war. He wants peace, and so do most of the Irish people.

Dublin, February 2.

## Was St. Peter in Rome?

JOHN C. REVILLE, S.J.

THE death of Pope Benedict XV, the meeting of the Conclave to elect his successor, the accession of Pius XI to the throne, have again turned all eyes to the Vatican. With rare exceptions the press paid a generous tribute to the late Pontiff. To Pius XI it gave a cordial welcome. Here and there a discordant note was struck and unfair estimates of Benedict and his work were written. At this Catholics were not surprised, nor did they marvel that often answered objections against the Papacy and the Popes were brought forward. Among those objections one was urged anew in connection with the statement that Pope Benedict XV was the successor of St. Peter and that as Roman Pontiff he traced back his line to the Fisherman of Galilee. He could not be Peter's successor, so the objection ran, for Peter was never at Rome. Peter therefore never founded his Chair in that city and the claims of the Roman Pontiffs that they occupy his seat of authority are not supported by history. In answer, it can be proved that Peter visited Rome, that he suffered martyrdom there, that Peter was truly Bishop of Rome, "or, what is the same thing, that the early Bishops of Rome were universally regarded as his true successors in the Episcopate." (C. J. B. Allnat, "Was St. Peter Bishop of Rome?" London, Catholic Truth Society Pamphlets. Vol. 50, p. 1 sq.)

Except perhaps among the Waldenses, St. Peter's residence in Rome, his Episcopate and martyrdom there were the common belief of Christendom for twelve unbroken centuries. In 1326 during the controversy between Pope John XXII and Emperor Louis of Bavaria, Marsilius of Padua, a champion of the Emperor, wrote, in connection with Jean de Jandun, his famous "*Defensor Pacis*," or "The Champion of Peace." The book was filled with false theories of the State, anticipating to some extent the social errors of Rousseau's "*Contrat Social*." Marsilius was a man of undoubted learning. In the "*Defensor Pacis*," he did not absolutely deny Peter's residence and Episcopate in Rome; he cast a doubt over them. Certain Lutherans and Calvinists absolutely denied them, among

others, the learned but bitterly partisan, Spanheim. Rationalists like Baur, Adalbert Lipsius, his pupil, who devoted his whole life practically to attacks on the Petrine claims, Winer, Zeller, Volkmar, called the residence and martyrdom of Peter in Rome "*a myth*." Gregorovius writes in his "History of the City of Rome in the Middle Ages" (Vol. I, p. 172): "History knows nothing of the presence in Rome of the Apostle Peter," and calls Peter "the legendary founder of the Roman Church." He is confronted on the other hand by a host of Protestant scholars, Cave, Pearson, the great Hugo Grotius, the erudite Usher, Blondel, Lardner, Hilgenfeld, Hase, Hundhausen, Guericke, Neander, and as many others, who entirely favor the Catholic claims. Adolph Harnack cannot be open to suspicion in this matter. In speaking of the Baur-Tübingen school, he writes:

The martyrdom of St. Peter in Rome was contested, first, through Protestant prejudice and later through a similar critical prejudice. In both cases the mistake led to the recognition of important historical truths, and has consequently been productive of good. But that it was a mistake is now perfectly clear to every sincere investigator. The whole critical armory with which Baur attacked the ancient tradition is now rightly regarded as worthless" (Grisar: "History of Rome and the Popes During the Middle Ages" (Vol. I, p. 298).

Calvin himself was finally convinced of St. Peter's martyrdom in Rome, and wrote in his "Institutes" (Bk. IV, ch. VI., par. V): "I no longer question the fact of the martyrdom of St. Peter in Rome which is unanimously attested by all historians."

But what are the principal grounds of our Catholic belief? Strange as it may appear, St. Peter himself, stands sponsor, for at least the one fact, that he was at Rome, and there in a position of authority, that of his episcopal and pontifical dignity. Writing to the Christians of Asia Minor, he closes his First Epistle with the words: "The Church which is in Babylon . . . saluteth you and so doth my son Mark" (C, V., 13). The Babylon here mentioned cannot be the old capital of the Assyrian Empire. It was at that time a deserted city. It cannot

be anyone of the insignificant towns which bore that name in the East. Peter never visited them. Babylon here means imperial Rome, the center of heathen wickedness in Peter's day, just as the older Babylon was in the day of Balthasar. The well known Protestant "Speaker's Commentary" finds "an absolute consensus of ancient interpreters that here Babylon must be understood as equivalent to Rome." It adopts "without the least misgiving this explanation of the word as alone according with the mind of the Apostle and the testimony of the early Church." It adds that non-Catholic scholars, Ewald, Thiersch and Hilgenfeld support this view. The same "Commentary" declares that the presence and martyrdom of St. Peter in Rome are maintained by "nearly all unbiased critics." The "Commentary" of the Protestant Bishop, Ellicott, says:

It may be called the established interpretation that the place here meant is Rome. We never hear of Peter being in the East, and the thing itself is improbable, whereas nothing but Protestant prejudice can stand against the historical evidence that St. Peter sojourned and died in Rome . . . . . Whatever theological evidences may follow from it, it is as certain that St. Peter was at Rome as that St. John was at Ephesus.

Ellicott admits that the evidence for St. Peter's stay in Rome is "as strong, early and wide as that on which we believe that Hannibal invaded Italy."

In the striking words in St. John's Gospel (XXI, 18, 19), Our Lord had foretold the manner of death whereby St. Peter was to "glorify God." As C. F. B. Allnatt argues (*op. cit.*) if Peter glorified God through his martyrdom, the place where he did so must have been well known to the early Christians. If it had not been known, God could not have been glorified in the sense foretold. For that implied notoriety, the *clara notitia cum laude*, or wide-extended knowledge of the fact with due attendant praise. Now Rome alone is mentioned by early Christian writers as the scene of St. Peter's martyrdom. Neither Jerusalem, nor Antioch, nor any other Apostolic see ever claimed that honor. So forcibly do the facts militate for Rome as the scene of the Apostle's death that the Protestant Lardner, in speaking of St. Paul's martyrdom at Rome, a fact never doubted, says that it rests on no better evidence than does the martyrdom of St. Peter in the same city. Moreover, when St. Paul came to Rome, he found the Faith founded there. (Rom. I, 8; XVI, 9; XV, 14). Who founded that Church? "The Roman Church," answers Döllinger in his "First Age of Christianity and the Church" (pp. 94-96) "must have been founded by an Apostle, and that Apostle can only have been Peter." Insisting upon the peculiar tone of the Epistle of St. Paul to the Romans, the tone of one addressing an organized Christian body, well grounded in the Gospel, Döllinger concludes that "we are brought back to Peter as the only founder who can be imagined. The notion of a gradual origin of the community without any particular founder, or of Aquila or Priscilla being its founders, or St. Paul himself, is self-evidently untenable."

One hundred and fifty years after the death of St. Peter, his martyrdom in Rome was spoken of in the whole Church as a well authenticated and undoubted fact. To quote the merest fraction of the testimony would require a treatise. The Protestant historian, Cave, in his "*Scriptorium Ecclesiasticorum Historia Literaria*" (p. 5), writes: "That Peter was at Rome . . . . . we intrepidly affirm with the whole multitude of the ancients." And he proceeds to quote, chapter and book, "witnesses altogether unexceptionable," St. Ignatius, Peter's successor at Antioch; Papias of Hierapolis, probably a disciple of St. John; St. Irenaeus of Lyons, disciple of that Polycarp who was a disciple of St. John. Most of these witnesses were of the Apostolic or immediate post-Apostolic age. Others like Origen, Caius, Tertullian could be added. These witnesses are Latins, Syrians, Greeks, testifying either to Peter's sojourn in Rome or his death there. Similar testimony is found in every succeeding age, from St. Clement of Alexandria in the second century; from St. Cyprian of Carthage, Tertullian and Origen in the third. In the fourth century St. Jerome explicitly affirms St. Peter's journey to Rome, his Episcopate there, his martyrdom there under Nero, his burial "at Rome on the Vatican Hill, near the Triumphal Way" (*De Viris Illustribus.*, C. I).

Peter's Episcopate in Rome is solemnly affirmed by a multitude of early authorities. For the first five centuries, writes Allnatt (*Loc. Cit.*), and indeed until many centuries later, *not a single writer* can be cited as having entertained the faintest doubt that Peter had established his Chair in Rome. Constantinople and Rome, East and West, Gaul and Africa, heretics and schismatics looked upon the succession of the Bishops of Rome from St. Peter as an unimpeachable historical fact. In 451 the Council of Chalcedon, an Eastern Council, hence not naturally inclined to the recognition of Roman claims, addresses Pope Leo I as "the interpreter to all men of the voice of Peter." Another Eastern General Council, that of Ephesus in 431, calls Pope Celestine "the successor in order, and place-holder of the Blessed Peter . . . . . who even until now, and always, lives and exercises judgment in his successors." The Council of Arles, 314, speaks a similar language. The Fathers of the Church re-echo the same sentiments. St. Optatus of Milevis about the year 375, reminds the Donatist Parmenian that the "Episcopal Chair was first established by Peter in the City of Rome." Writing about 315, Eusebius, the Father of Church history, affirms that Peter after founding the Church of Antioch "proceeded to Rome, where . . . . . he continues for twenty-five years Bishop of that City." Going back from Eusebius to the earliest times, we find similar testimony from St. Cyprian, St. Hippolytus, St. Hegesippus, Tertullian, St. Ignatius, and men almost contemporary with the Prince of the Apostles.

But if the early Fathers and Councils, the catalogues of the Popes headed by Peter's name were silent, "the stones will cry out." Peter's tomb in Rome under the



wondrous dome, the Mamertine prison where he suffered for Christ; cemeteries which from the earliest times bore his name; monuments in brass and stone, memorials of his sufferings and death; the Chair from which he taught; churches built centuries ago on the site of houses that sheltered him; the records of him discovered by De Rossi and Lanciani; the Feasts of Peter's Chair and Peter's Chains, are facts, not myths. They, too, have an apologetic and historical value of the first importance. "For the archeologist," says Father Grisar (*Op. cit.*, p. 225) "the presence and execution of St. Peter (and Paul) in Rome are facts established beyond the shadow of a doubt by purely monumental evidence." Were every other historical record lost, the very stones of Rome would cry out that Peter hallowed them with his presence and encrimsoned them with his blood.

## A Pilgrimage to Lisieux

A. HILLIARD ATTERIDGE

Staff Correspondent of AMERICA

FRANCE has many places of pilgrimage. The newest of them is Lisieux. Each year thousands of people are drawn to the little Norman city by the fame of Sister Thérèse, the "Little Flower of Jesus." She lived as a child at a country house in its eastern suburb, passed nine years of her short life in its Carmel, died there on September 30, 1897, and within three years was known throughout the Catholic world by the record of her life and the wonders wrought through her intercession.

Last year, on the eve of the Feast of the Assumption, the Holy See gave its solemn recognition of the proofs that she had lived a life of heroic virtue, the first great step towards her canonization. On this occasion Benedict XV spoke of her life and its influence on the Catholic world with what one may describe as the eloquent enthusiasm of a devoted client. He reminded his hearers how on her death bed she promised that she would pass her new life in heaven in doing good on earth, and he added: "We know that she has kept her promise, for countless are the favors due to her intercession." He went on to say that such a promise, so wonderfully fulfilled, must have been inspired from on high and then proceeded to show how the record of her holy life, her promise and its fulfillment have brought home to tens of thousands her lesson of child-like devotion to our Blessed Lord and unbounded love for Him shown by generosity in endless acts of self sacrifice.

In the case of Soeur Thérèse, the process of canonization has been accelerated by a special act of the Holy See, thanks to the marvelous abundance of the favors her intercession has secured, "the shower of roses," she has sent down to earth. And the wonder-worker belongs to our days. One of her sisters is actually prioress of the Carmel of Lisieux. A visit to the little city brings home to one the reality of her life, as one sees the surroundings

in which she lived, the home of her happy childhood, the convent where she spent her few years of ever closer union with her Lord, and her grave in the hillside cemetery.

"Les Buissonnets," the home of the Martin family, where, after the mother's death, M. Martin came with his children from Alençon, is outside the town. One leaves the broad highroad by a narrow lane to find the house. It stands alone on the sloping hillside surrounded by a spacious garden, and commanding a wide view over the valley of the Orbiquet. The hill slopes so sharply that the front of the house shows an upper story with dormer windows in the roof, while at the back it appears to have only a basement with roof attics. After the death of M. Martin the house was bought by a client of Soeur Thérèse, a Scottish Presbyterian clergyman who had been converted by reading her life. He died here during the war. He had kept the house and its contents unchanged and had arranged that after his death it should be maintained as a memorial of his patron's early days. So we see the old home as Thérèse Martin knew it. On the right of the entrance hall there is the dining room, with its floor of polished parqueterie, its clock and candelabra on the mantel shelf, its armchairs, round center-table and carved sideboard. It suggests the solid comfort of the home M. Martin made for his children, when he retired with a well-earned competence from his gold and silversmith's shop at Alençon. Over this, on the upper floor, is Thérèse's bedroom, transformed into an oratory. Its altar stands in the alcove where her bed was placed, and there is a statue of our Lady on a pedestal and another of the Holy Child on a wall bracket. Then by a narrow stair one reaches a room under the roof, with a large window looking out on the valley. This was the children's playroom. When, still a child, Thérèse left her home for the Carmel, M. Martin kept the playthings of his youngest and dearest daughter, and here they are ranged on the shelves of a glass wall-case. There are among them a doll, in its cradle, a little bedstead, a tiny cooking range and coffee service, a sailing boat, a bird cage, a fishing basket, a draught board, sketch books and a paint box. These playthings now rank as "souvenirs." Some day they will be "relics" perhaps the first time that toys have gained such a rank. They are apt memorials of one whose life Benedict XV has described as one of "child-like holiness."

Other "souvenirs," some of them dating from her childhood, others from her last days, are kept at the Carmel. They are still inaccessible to the pilgrim to Lisieux, but a series of photographs of them form an album that is almost a pictorial record of her life. One sees among them her white embroidered baptismal robe, and the silk dress of her First Communion day; the mantilla she wore at the Vatican when she went to Rome in 1887 with the Lisieux pilgrims, and begged Leo XIII to allow her to enter the Carmelite novitiate though she was only fourteen years of age. There are the long ringlets of her hair, cut

off on the day she took the veil and given to a sister who was then still at home at "Les Buissonnets." There are her rosary, her girdle, her instruments of penance and the last habit she wore when she was dying. There are her breviary and book of the little hours, and the manuscript in which she tells her life story. There is a chasuble which shows her skill as an artist. It is made of silk from a dress that belonged to her mother, and painted with a cross, with the Holy Face at the intersection of its two parts; below are two roses and rising from them stems on which there are five lilies and four lily buds. She explained how in her design the roses were her parents, the four unopened buds memorials of her four brothers and sisters who died in infancy, the five lilies, herself and her sisters, four nuns in the Carmel of Lisieux, the fifth in the Visitation convent at Caen.

The Carmel of Lisieux dates from 1838. It has been the mother house of other Carmelite convents at Caen and Coutances in France, and Saigon in Tonquin, and the Carmel of Saigon has in turn been the mother house for several Carmelite foundations in the Far East. The convent at Lisieux has an extensive range of buildings in a spacious walled garden at the south end of the town. A public church connected with it is now being completed. Of its six side chapels one is the gift of Ireland, another of Canada. In a house beside it, connected with the convent, are the two parlors where visitors are welcomed, and the *secretariat* where hundreds of letters arrive each week from all parts of the world, asking the prayers of the community for spiritual and temporal favors through the intercession of Soeur Thérèse.

Every letter receives its prompt answer, promising that the petition it refers to shall be included in a novena beginning on a named date, and usually sending a picture and a little souvenir of the young Carmelite. Other letters come telling, day after day, of answered prayers. In the parlor one waits at the curtained grille until a voice beyond it tells that one of the Sisters has come. Then there is a conversation in which the speakers on each side can hear but cannot see each other. On the wall of the parlor where I had my interview there hung row on row of glazed picture frames each enclosing some thirty or more crosses of the French Legion of Honor. These are decorations won by officers and soldiers during the great war, and sent to Lisieux as *ex-votos* in gratitude for the protection and help of Soeur Thérèse.

Her grave is in the public cemetery on the hill to the east of the town. It is a cemetery of a Catholic people, undisfigured by the pseudo-classicism and semi-paganism of some of the Parisian cemeteries. The sloping hillside has been shaped into a series of broad terraces and on the highest of these is the plot of ground reserved for the Carmelites, enclosed by a low hedge. There are ten graves in it, grass-grown mounds, each with its white cross of painted wood at its head. On the crosses there is neither name nor date. The nameless graves are part of the self-

abnegation of Carmel. The sisters have lived their hidden life in their cloistered home, and here they are nameless in death. The Carmel keeps its record of their names—that is enough. In life and death they are "hidden with Christ in God."

But one cross is hung with wreaths and green branches, and where the cross-beam meets the upright a small portrait of Soeur Thérèse is attached to it. In the hedge at its foot are fixed some crutches, left there by lame folk cured by her intercession. When I visited the grave a little group of pilgrims were kneeling around it, amongst them two priests. A notice board warns the clients of Soeur Thérèse that, in obedience to the Church's law, candles must not be lighted as *ex-votos* to the Venerable Servant of God, and there is a request that offerings of value shall not be left at her grave. Among the wreaths on the cross there are, however, some minor tokens of gratitude, folded papers that record a favor received, and a small portrait of a French chasseur officer with a word of thanks written across it.

Some ten years ago, as a step in the process of canonization the grave was opened, in the presence of the Bishop of Bayeux and Lisieux and Mgr. de Teil, the promoter of the cause. When Thérèse was in her last illness, a novice, with more reverence for her than discretion, told her that perhaps she would be given the favor of her body being preserved from decay. She replied that this was a matter of little moment, she was laying aside the garment of her earthly life and if her grave was ever opened only her bones would be found. When the coffin was raised and opened, it was found to contain only her skeleton, some fragments of her habit, and a palm branch that had been placed in her dead hands. The skeleton, covered with a new habit, was placed in another coffin which was sealed by the Bishop and then the remains were reinterred. We may confidently anticipate that when the stage of beatification is reached in the process they will be solemnly transferred to the new chapel of her convent.

## COMMUNICATIONS

*Letters as a rule should not exceed six hundred words*

### Negro Morality

*To the Editor of AMERICA:*

C. H. G., in the communication, "Negro Morality and a Colored Clergy," in AMERICA, February 18, refers the verification of her accusation to the priests and Sisters engaged in the Negro apostolate. As a priest who has labored amongst the colored people for the past fifteen years I cannot agree with the drastic tone of her letter. Many people even of the South have a composite picture of the colored man or woman which is considerably out of date. An observer walking up Pennsylvania Avenue, Baltimore, between Biddle and Mosher Streets, may notice lolling about a surfeiture of Negro riffraff, and be tempted to say: "Behold the Negro! How abominably ugly!" Let the same observer attend the commencement exercises of the Baltimore colored high school; or, let us say, a basketball game between Howard and Lincoln Universities in Washington, and he will be astonished at the splendid appearance of the audience.



We may say the same of morals. Why should the servant class be held up as models of Negro morality? C. H. G. speaks of a colored mother and her daughter. What kind of morality in any race can be expected without real home life? What kind of a home is that which a mother must leave in order to be a cog in the wheel of another home? If we are "superior" let us be fair. Here is a motherless home, situated perhaps in an alley. Maybe, in order to accumulate the rent, lodgers are accepted. There are no hallways in many of these narrow houses. Where is that privacy so necessary for the protection of morals? If they move into a better neighborhood sometimes the "superior" whites throw unkind bricks and smash windows, as they recently did in Baltimore; or perhaps the houses are bombed, as has been the custom in Chicago. The "holier-than-thou" white people keep them and their children far away from decent places of amusement, and also see to it that they do not get too near to that air of purity which seems to surround Our Lord's hidden Presence in the sanctuary. Then the more "enlightened" race speaks of them as "horribly immoral," and claims: "God Himself has put His own mark upon them." I have a higher opinion of the good God than that; and I thank Him for that good fortune of having met many thousands of noble colored men and women throughout this country, more especially in the cities of Baltimore and Washington, and in the more Catholic atmosphere of the Gulf Coast, as well as in Louisiana and Southern Texas, where there has always been a more serious effort at real home-making.

Finally to say: "The immense majority of colored children are born out of wedlock" is to say what is "horribly" untrue. With no intentional asperity, but with love towards all of God's children, I have merely given here the answer called for.

Baltimore.

JOHN J. ALBERT, S.S.J.

#### Catholic Circulating Libraries

To the Editor of AMERICA:

That was a very interesting article by Maurice Francis Egan about "Catholic Circulating Libraries," in AMERICA for February 11. With my experience of twenty-five years as a trustee of the Public Library of Youngstown, Ohio, (population 140,000), I desire to congratulate Dr. Egan, and make a few suggestions on his subject, which seem to me pertinent, and I trust may be of some use to Catholics at large.

When I was a boy at Canton, Ohio, during the Civil War, Father Lindesmith, who died last month at the age of ninety-five years, was pastor of Old St. John's at Canton, and had a circulating library for the children. It was my first knowledge of any library, and the books were very much used and enjoyed by children, both young and old. In cities or small towns or country parishes, where the population will not admit of an extensive library by reason of attendant expense, the parish circulating library, as above indicated, can be of very great and profitable interest.

In about the year 1897, I became a member of the Board of Trustees of the Public Library of this city (Youngstown) with the main purpose of ascertaining whether Catholic books were being placed on our library shelves, and further to learn if any prejudice existed amongst those in charge of the library against such books. I found, to my agreeable surprise, that no prejudice whatever existed, that the small number of books by Catholic authors on the shelves was due entirely to indifference on the part of Catholics themselves, who failed to make known what they wanted. In my experience since, of twenty-five years, as a member of the Board, although I was the only Catholic amongst fifteen trustees, I never found the slightest prejudice or bigotry

in the Board. Any book that I requested the librarian to purchase, has been bought, including lives of Saints and Cardinals, etc., the latest being the "Life of Cardinal Manning," by Shane Leslie.

One of the most effective ways of getting Catholic books into public libraries is to have some one enthusiastic enough, like Mr. John Conroy of this city, make a list of new Catholic books, and have said list printed in the parish monthlies of the city. This method has worked admirably in this city, and there is no reason why it would not meet with equal success, even in New York or Chicago or any other large city of the country.

Taking New York, for instance, if such lists were handed to Mrs. Catherine Mosher, widow of the lamented Warren E. Mosher, founder of the Catholic Summer School, she, I have no doubt, would be pleased to print them in the *Parish Monthly*, which is published by her at No. 7 East 42nd street.

I trust that my suggestions may prove of some benefit to the cause of the circulation of Catholic literature.

Youngstown, O.

W. A. MALINE.

#### A Sense of Humor

To the Editor of AMERICA:

It is good to see, to hear and to read a scholar and a gentleman like Maurice Francis Egan. In his recent article in AMERICA, however, there would seem to be, in one instance a departure from the fine tolerance of a famous diplomat and man of letters. Speaking of Shaw's plays as more or less amusing he makes this unqualified assertion: "People who take him (Shaw) seriously must be *balefully* lacking in a sense of humor." To single out appreciation of Shaw as the test of a sense of humor, failing in which test one is to be set down as "*balefully*" lacking, certainly sounds like an arbitrary judgment. As Dr. Egan has it, no reader "who loves the things of the spirit" could fail in such a test as he imposes. Citing Shaw's "Androcles and the Lion" let me set off against this dictum an utterance, from Daniel A. Lord, S. J., who says of this play: "To see Christian martyrs, in very truth our blood brothers in the Faith, serving as comedians in a farce, strikes no re-echoing chord of humor in a soul tintured ever so slightly with the creed of Christ." A secular critic, in the *New York Evening Post*, characterizes the humor of the play as "of the cheap kind associated with irreverence and exceedingly obvious mockery." On the very point of what is baneful in the exercise and appreciation of humor might I ask space for this quotation from an article by Dr. Kerby of the Catholic University on "The Faculty of Moral Indignation:"

The baneful extremes to which the sense of humor has gone in American life helps to paralyze the sense of moral indignation against evil. All forms of it which take on the appearance of humor and offer occasions for a smile, seem to escape condemnation for the sake of laughter. Our sense of humor respects neither the elementary decencies of life nor the finer loyalty to high ideals that reconciles us to life. A cursory examination of much conversation and of the literature of humor will show us how far we have gone on the way of laughing at evil instead of weeping for it. Nothing enjoys the right of sanctuary against the spirit of our humor. It inundates our souls, breeds indifference to ideals, disintegrates convictions, destroys moral sensibilities and makes us flippant to a degree.

No intention is entertained here to challenge impertinently Doctor Egan's own sense of humor. Without offense, it is hoped a plea can be made to that admirable scholar for a kindlier tolerance towards those who, in the possession of that sense, find subjects to exercise it upon differing radically from his.

New York.

ALFRED YOUNG.

## A Catholic English Literature

To the Editor of AMERICA:

The "very serviceable history of English literature by the Brothers of the Christian Schools," of which C. L. K. writes so enthusiastically in AMERICA of February 11, is not out of print and may be procured through La Salle Bureau, 50 Second Street, New York. The book should be revised and brought up to date, but despite this, it is still used with profit in many high schools and colleges.

Brother Azarias was not, however, the author, as C. L. K. intimates, but a close friend and contemporary of that lamented Brother, the late Brother Noah.

Providence, R. I.

BROTHER EDWARD.

To the Editor of AMERICA:

Your correspondent C. L. K., pointing out in AMERICA, February 11, the merits of the "History of English Literature" by the Brothers of the Christian Schools, mentions lack of sympathy with Catholic idealism as the main defect of other text-books in general use. This is the most patent but by no means the only defect of these authors. So many texts in English literature read like seed catalogues, setting forth a picture of the author, a brief biography, a monotonous enumeration of his works with a summary of their good points and bad, that we almost expect to find an order blank at the end, quoting a price-list on the standard article in epic and lyric. Such texts give about as much insight into literature as the seed catalogue does into the realities of agriculture. This cut-and-dried presentation of literature is a palpable didactic blunder. Pupils consider themselves conversant with the spirit of literature when they can glibly repeat what the Professor X says about Dryden, for example, when in fact they have never read a line of Dryden's poetry.

The Brothers' "Literature," aside from its content, is to be marked for the skill wherewith it is molded according to the best interpretation of the educational process. In the words of George Parsons Lathrop: "The aim of the author has been to lead the student to see for himself why things are and what causes have produced acknowledged results." The "Foreword" announces that the aim of the volume is: "To let each author speak for himself . . . to make events stand forth in the light of the motives that caused them to be performed. . . . The pupil is not only allowed to do his own thinking but he is required to do it." This policy certainly rings true in the psychology of education. First-hand contact with the matter studied and direct impressions derived therefrom by the student himself, that is the factor that makes the Brothers' "Literature" ideal.

C. L. K. makes a perfectly natural mistake in crediting this volume to the pen of Brother Azarias. To be sure this heroic figure in literature was not without influence on the work of his brethren. That is one benefit of community life. The warmth and energy of an Azarias is felt by every Brother whose privilege it is to serve beside such a gallant soldier of the Lord. The "History of English Literature," however, was the work of Brother Noah, another distinguished scholar. The book was copyrighted in 1895. Brother Azarias departed this life in 1893. Furthermore in the chapter on "Catholic Writers in the United States" several laudatory pages are devoted to Brother Azarias and his works. Brother Azarias was a great and good man, but he never reached the pinnacle of Shavian perfection where he could comfortably write his own eulogy. In the list of works in the article mentioned the "Literature" does not appear.

Brother Noah is not the only Brother whose contribution to education as an individual has been overlooked. The greatness of the religious institution is recognized, but Christian humility cloaks the individual from the prying eyes of the world. It is only when a monumental achievement is recorded, as in the work

of Brother Azarias, that the world will not be gainsaid, but will demand to see and know, face to face, the man who has stirred its enthusiasm.

New York.

J. P. S.

## English Catholic Men of Letters

To the Editor of AMERICA:

I have read in your January 28 issue the article by Captain Elbridge Colby, entitled "English Catholic Men of Letters." Its emphasis, its conclusion, was rather placed on criticism of Protestant men of letters than exposition of Catholic men of letters. I have no objection to the subject, it is a very absorbing one, rather do I dislike the article, which is not limited to its subject. It forms totally wrong conclusions, which I would like briefly to dissipate. Its very title, not to mention such phrases as: "Our attempts to give a course in Catholic men of letters," "Books . . . Catholic lovers of literature may browse with the assurance that the writers were Catholics," "Our study of literature is to remain purely Catholic," would induce one to believe that the author was writing about Catholics; instead I find his essay deals rather with a course in English writing. Now was his object to talk of Catholic literature or to advise the reader in regard to his reading? If the former was the object, it contains too much of the latter. I disagree. If the latter, I again, more violently, disagree.

Let us, however, examine the essay. It contains 231 lines. Of these there are:

Thirty lines of introduction; 133 lines of material in regard to Catholics; 59 lines of criticism of Protestants; 231 lines altogether.

For the sake of argument I am willing to accept the first 172 lines as good. My chief objections come in regard to the remaining fifty-nine lines. I shall in the short space allowed me show that his criticism of non-Catholic authors is unfair, that his hypotheses by which he condemns them are groundless, and that he is inconsistent. Let us consider this question of his inconsistency first.

He says: "We cannot recommend . . . marvelous . . . Marlowe, the splendor . . . of Spenser, the mighty . . . Milton, the richness of Scott, Dickens, Thackeray." No, he cannot recommend them, and yet he describes them with adjectives some of our own Catholics are not worthy of. In an article dealing with Catholic writers, would it not be better to omit mention of these authors?

He refers to Bunyan as a jailbird. It can be just as fairly said that Sir Thomas More was a jailbird. They both, if my memory is not faulty, were incarcerated for their faith. I have no leanings toward Puritanism. My Catholic spirit abhors it, but I cannot see the reason for unfairly abusing a man whom I honestly believe to have been sincere, though very mistaken.

Captain Colby places Mallory above Tennyson. Well and good. But does he realize that Mallory is more immoral than Tennyson? Is immorality better than Mid-Victorian sentimentality—granted the latter be pure? Mallory rather winks at the faults of Tristram and Iseult, Lancelot and Guinevere; Tennyson frowns on these.

To turn to three authors I have chosen to treat in detail because they are specifically mentioned in the paper. Milton. I have read a little Milton. What is more important, I have read his life. I find in him very little that is intolerant to Catholicism, although he, as a dissenter, was naturally anti-Romanist. And I challenge anyone to bring ten out and out anti-Catholic lines in his more famous poetical works, the works an average student would read. Well-known churchmen, including several Cardinals, hailed him as in effect a second Dante.

Again our author says the novelists of the nineteenth century



are "not even tolerant toward Catholicism." I have read quite a little Thackeray and Dickens, and I have failed yet to read or hear of one instance of the former's not being tolerant and know of only one instance of Dickens not being so. The Jesuit in "Henry Esmond" is, although an incessant intriguer and chatterer, a comparatively good man, remarkably so when we consider that the person telling the story was supposed to have lived at the height of the No-Popery cry. Dickens can be indicted on his "A Child's History of England." This book, however, is well known to misrepresent facts and is not likely to be perused by a modern reader.

I have not time nor space to deal with the rest of the innocuous non-Catholics. They form a great, long list. I must now turn to the most harmful part of the essay, the hypotheses on which all the criticisms are based.

(1) Any author's works are barred if he be a non-Catholic. In regard to works in any way influenced by religion, this is a good rule. In any other case it is ridiculous. By it we would have to bar from our reading the classics, the Constitution of the United States, Webster's dictionary, and "The Star Spangled Banner." Its rigid observance in all fields of life would force us to refuse to live in a house if a Jew were the secretary of the union to which one of the carpenters engaged in the construction of the said house belonged. To mention a less ridiculous and more analogous comparison: we could refuse to obey the laws because they have been made by Protestants.

(2) That an isolated revelation of hostility condemns a man's works to be anathema. Again a rigid observance of this rule would be ridiculous, for such a statement may be but an expression of a temporary state of mind, may be entirely unmeant as such a statement by the author. Such a hypothesis would force us to rank St. Francis of Assisi a bad man because he once sinned, to rank Erasmus a very devil because he associated with heretics, to discard Shakespeare because of passages in the very "King John" Captain Colby mentioned.

In fine, I have tried to point out the fallacies that this paper implied, and I have tried to eradicate these from the minds of any that may have read the work.

Watertown, Conn.

H. T. BINSSE.

### The Origin of Interest

To the Editor of AMERICA:

Mr. E. F. DuBrul, in his communication in AMERICA for February 4, under the title, "Socialists, Catholics and Capitalism," asks for an explanation of the last paragraph of my letter for December 31. Mr. Goldstein, from whom a similar request was expected, sees fit to leave the impression that he knew the answers eighteen years ago.

Not having had any training in formal logic, it is impossible for me to frame the explanation in the manner Dr. DuBrul suggests; but I shall endeavor to present it so that any fallacious reasoning will stand out, and now offer my thanks to Mr. DuBrul for any criticism he may make. In the first place, I did not mean, nor did I say, "that interest arises because the number of owners of industrial property is limited." There then remain two statements to be proved, namely: "If the ownership of industrial property were general, there could be no interest," and "The number of owners is limited because of capitalist practices that produce interest."

As to the first: If the ownership of industrial property were equal, that is, if all had an equal ownership, there could be no interest. Otherwise there would have to be something innate in capital that grew interest. If there could be interest under such conditions, one man's charge for interest against another would be canceled by a contra charge. The true rate of interest, which is what we are talking about, is the same within any community,

and all capital, irrespective of its productiveness, is chargeable with whatever rate of interest is current. Therefore interest could not be involved even as a mere matter of bookkeeping if industrial property were owned equally. Therefore there can be no interest unless there is a disparity in the ownership of industrial property. When there is a disparity in ownership, as at present, it is evident that interest may exist. Recognizing disparity of ownership as one of the causes of interest, then the greater the disparity the greater the rate of interest, "other things being equal." When, as now, the majority of the people do not own that which they personally use, for instance, their homes, they have no real share in industrial property, and therefore the excessive disparity of ownership affords opportunity for excessive interest rates.

But, I am reminded, the first question is, whether there could be interest if the ownership of industrial property were general, not equal. It is claimed that demand for capital as compared with the supply is the cause of interest, and the greater the demand with respect to the supply the greater the rate of interest. But the real demand is for consumption goods, not capital. New capital represents the amount of the current product not consumed. When the majority of the people are able to invest in capital it is evident that their desire for consumption goods is lessened, that they have abundance. When the people have abundance for personal use there is a lessened demand for new capital, because the present capital furnishes abundance. When there is no appreciable demand for new capital, it will be admitted that there can be no interest. All capital, both new and old, earns the same rate of interest, if any. It would be idiocy to pay in labor, which is the price of all goods, including of course the goods paid as interest, for that which was not desired.

The second statement: "The number of owners is limited because of capitalist practices that produce interest." Interest charges are occasioned only through foreign investments, investments outside of the community in which the wealth is produced, and represent not prosperity but the craving of the people for the necessities of life; and the greater the extension of capital, under present conditions, the less goods for the people that produce them, the greater the rate of interest, and the greater the number of non-owners of capital. In the words of the Federal Reserve Board, under date of July 3, 1919:

The domestic consumer, when asked to finance export trade, should remember that the outstanding effect of such financing on too great a scale would necessarily be the exaggeration of the prices which he himself must pay for things he needs. This necessarily means that he is in a sense bidding against himself when he enables others to purchase over-freely with the funds which he has supplied.

It is because of the excessive profit produced through similar financing, every day in the year for centuries past, that interest arises. President Harding in a recent message gave the foundation for this argument. He said that a harvest of 700,000,000 bushels of wheat would have a value equal to, if not greater than, a harvest of 1,000,000,000. If the harvest amounted to 1,000,000,000 bushels, but 300,000,000 were sent to new markets, then the remaining 700,000,000 bushels would have as great value as would the 1,000,000,000 bushels if the new markets had not been found, or manufactured. The new markets then afford a profit of the 300,000,000 bushels, at whatever price they may be sold. Interest in reality is profit, as distinguished from earnings. The greater the rate of profit, as profit is commonly understood, the greater the rate of interest. The greater the rate of interest the poorer the condition of the people. Perhaps some of these latter statements appear to be mere assumptions, but space forbids giving detailed explanation.

Providence, R. I.

M. P. CONNERY.

# AMERICA

## A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, MARCH 4, 1922

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

Published weekly by The America Press, New York  
President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSEIN;  
Treasurer, FRANCIS A. BRENN.

### SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$4.00  
Canada, \$4.50 - - - Europe, \$5.00

### Address:

Suite 4847, Grand Central Terminal, New York, N. Y., U. S. A.  
Telephone: Murray Hill 1635  
CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

### Multitudinous Prayer for Ireland

SO intimately and so inextricably is the religious and spiritual and material welfare of Ireland bound up with her political future, and so deeply has the apostolate of Ireland's patron Saint stamped its character for once and for all on the life of the people he loved, that the thoughts of all who are proud to have Irish blood in their veins, and indeed of all those who have any idea of the Communion of Saints, are turning with the approach of March more insistently, more hopefully, perhaps, than ever before to the feast of St. Patrick. Momentous issues are now in the hands of the people, and upon their decision depends the settlement of questions of incalculable import for the days to come. That decision is just where it should be, and it is fitting that the people of Ireland should have the final vote in the determination of their destiny.

Those, however, who are of Irish descent, and those, also, who recognize the immense debt of gratitude which the Church owes to Ireland, and to Ireland's diaspora, and who are reminded, when they reflect on the reasons for God's permission of the wanderings of one of His chosen people, of the words of Tobias: "He hath therefore scattered you among the Gentiles, who know Him not, that you may declare His wonderful works, and make them known that there is no other Almighty God but Him,"—in a word all Catholics, will probably find it impossible to hold wholly aloof in these days of promise. They may not be willing, from the highest motives of loyalty, to do or say anything that would have the appearance of injecting themselves into what they believe is the affair of the Irish people, but they can and should be earnest in their entreaties with the God of nations and with the patron Saint of the Irish nation, that the Children of Erin may be inspired with God-given wisdom to find the right solution to the present perplexities.

Aside, therefore, from the other celebrations which will mark this year's observance of the seventeenth of March, it would seem imperative that the religious side of the feast should be more than ever emphasized. If every Catholic in the United States, or failing that, if every child in every parish of the United States would join, on St. Patrick's Day, in a nationwide campaign of prayer, and would begin the day with the reception of Holy Communion and during the thanksgiving would ask for the great grace that Ireland's problem may be settled, and settled rightly, in this year of grace, it is hard to believe that the grace would not be given, and that those who are responsible for the future freedom and prosperity and happiness of Ireland would not be granted the vision to think and to do what is necessary for so great an achievement. What is needed on St. Patrick's day above all else is a multitudinous petition for wisdom that will thunder at Heaven's gate and win from God's mercy the enlightenment that was never needed in Ireland so urgently as now.

### Response to "America's" Relief Appeals

OUR readers will be interested to know, in precise figures, of the success that has attended our various appeals for the suffering and distressed peoples of Middle Europe. Between August 1, 1920, and January 31, 1922, the contributions received by us have amounted to \$46,605.94. But this is far from being the entire result. A steady stream of donations, running into thousands of dollars, had been coming to AMERICA long before the period mentioned here. Liberal gifts were in many instances sent by our readers directly to the sufferers or to the various centers of distribution whose addresses were given by us. A story of want and misery related in our columns never failed to elicit a warm and generous response often given, as we well know, at the cost of great personal sacrifice and self-denial.

It is not possible therefore to compute in cold figures the generosity displayed by our readers. Austria, in particular, has been the recipient of an abounding charity which the recording angel has written in golden letters in the book of life. It was for Catholic Austria that we pleaded in a special way, stricken Austria abandoned to her hapless fate, with her Sisters fading away and dying from the slow effects of hunger and fatigue, with her priests heroically enduring untold privations, with her children perishing by the thousands, with her aged men and women pinched by cold and want, with her mothers praying for aid that they might keep the breath of life in the starving babes at their breasts, with her religious institutions, her Catholic orphanages, asylums, schools and charitable establishments of every kind in perpetual danger of closure or surrender into the hands of unbelievers, their inmates scattered throughout the land or cast into the streets. If many of these evils were remedied or averted it was due in no small degree to the alms contributed by the readers of AMERICA. Even a small sum



was able to accomplish wonders for an American dollar reached the incredible exchange value of more than 20,000 kronen.

We have reason, therefore, to thank and congratulate our readers, confident that the figure quoted as the amount received by us for purposes of charity during the past year and a half represents but a small portion, it may be, of the response made to our appeals. These have doubtless acted as an inspiration to promote and aid this noble work of Christian charity wherever the occasion offered itself. We need but add that our assistance cannot yet be dispensed with, but must continue until the great crisis is past. God will be the reward exceeding great.

### A New Sin

A NEW sin has appeared in the United States and is spreading with so marvelous a rapidity that boards of education, governors of States, aldermen, medical women, social workers, preachers and divorcees have taken alarm and are combining brain and other energy to suppress the frightful practise before it corrupts "the roots of our natural life." The sin is not listed in the Ten Commandments or in catechisms or prayer books or, in fact, in any other document approved by God or the Church. But let no man think that this omission is due to the trivial nature of the crime. Quite the contrary is the case, it is so horrid a sin that everybody conspired to keep mention of it out of all avenues of information, sanctified and otherwise, until nice ladies learned to talk birth-control at evening receptions. Then the race, or some of it, added bravery to virtue, with the result that new and female preachers of righteousness began to enhearten "mere man," to make him lion-like in the cause of Christ. In consequence everybody knows or will shortly know that smoking is to be ranked above divorce, adultery and child murder. And the cigarette,—"it is perfectly dreadful, just too bad, to have to say it—is a brand from hell, made by the devil and ignited by the passions of men"—and flappers. And now the whole country, or, at least, important, if remote and highly atmospheric parts of it, like Greenpoint, Boston, Arkansas and Nebraska, are burning with righteous indignation against the "dudeen" and cigarefte. For has not the governor of Arkansas proclaimed that the "general use of tobacco by men and women from youth up, generation after generation, is contributing to unmistakable and certain degeneracy"! And Greenpoint, isolated enough from the path of life and the ways of sin, to confuse effect with cause, has blanched the face of man by declaring that "the morals of our girls are menaced by this cigarette smoking." In such extremes it is not surprising that Nebraska, which is reported to be in a state of Baptismal innocence, should take strenuous action to keep its soil and its soul immaculate. Every year there come from that hallowed land a flood of normal-school teachers, in search of higher culture. Calm, stern-faced,

high-booted ladies, many a leap year and many a normal year, too, passed over their heads, leaving their hearts unfluttered, but now their morals are in danger. They sought Columbia, Chicago and Northwestern Universities and there, it appears, they wrestled with Satan who appeared to them in the form of "some women" who smoked cigarettes. But, Nebraska's Board of Education has been prompt to their rescue by forbidding them ever again to cross the portals of these venerable but wicked institutions of learning. Naughty Columbia, a flapper or two hopped on a convenient window-sill, swung "obscene legs"—or is it limbs?—blew rings around the infrequent males present, and never again will the university contribute to Nebraskan uplift, that is, hardly ever. That smoking is a crime is now clear, its nature is not so obvious. Lucy Page Gaston calls it "furfural" which, we take it, should be listed a peg above adultery and a pace below blasphemy, for it is a "colorless, aromatic, volatile, oily" substance, with a bite and a kick quite equal to those of two ounces of Kentucky whiskey. And Dio Lewis, what man is that? once discovered that Bismarck used a pipe! Horrors! Howbeit, smoking is a crime.

Steady, ladies, steady, the country is again in danger; heads up, hair short, chins out, skirts high, fists clenched, husbands home, liberty strangled—forward to the rescue! More virtue by the club or by hypodermic injection. Another constitutional amendment!

### Religion by Blue Law Established.

THERE is a very active minority at work in this country, and the purpose of its members is to force upon all citizens a uniform standard of religious belief and of morality. If these men and women were content to confine their energies to the means of persuasion adopted as a matter of course by reasonable men, no objection could be offered. Whoever believes that he has the secret of success and peace, naturally and laudably desires to share his treasure with his fellows.

But when the members of this energetic minority abandon the methods which reasonable men employ, and through a heavily-financed lobby strive to thrust their judgment upon their fellows by force of law, the matter assumes a totally different aspect. Since the principles which they advocate and the ideals they uphold are the principles and ideals connected with religious belief and practise, it is time to adopt serious measures not so much in reprisal as in defense. The less the law interferes with religion, the remoter the prospect of religious persecution conducted under color of zeal for good government. By the Federal Constitution, Congress is forbidden to legislate for or against any religion, and the same prohibition has been incorporated into our State Constitutions. Under these inhibitions, it has been possible for about 300 religious organizations to propagate their principles without interference from magistrate or legislature. It is wisdom for us to let well enough alone.

But this, precisely, is the position which the reformers who must earn their salaries, the "blue law" leaguers, and the rest of the fanatics, are unwilling to allow. Emboldened by their success in interfering with the citizen's personal habits through the Eighteenth Amendment, they now propose, by State and Federal enactments to set every citizen a standard of religious practise, and to send him to jail if he deviates from it. They do not propose to argue for they have intelligence enough to know that since they have no argument admissible under American principles, the appeal to reason would end in failure. Hence their plan is to enforce their fanaticism by law. "If we take away a man's motor-car on Sunday," one of the chief fanatics has recently written, "along with his golf-sticks, his Sunday newspaper, his horses, his boats, his parks, his places of amusement, and prohibit him from playing any outdoor game or from witnessing any field-sport—naturally he will have to drift back to church." There is an alternative. Identifying the bigots who have deprived him of innocent recreation on Sunday with the representatives

of true religion, he may decide to cut loose entirely from all religion.

The Catholic Church alone sets her face firmly against these fanatics. She preaches the highest self-abnegation, and by millions her children practise it. But she does not exact it from all, because she knows well that to climb the heights of great sacrifice is the vocation of the few. She never fails to preach the beauty of the most searching self-renunciation, but it is a renunciation that is voluntarily chosen. In her day she has seen the Puritan and Pharisee whose holiness was shocked by her gentleness in dealing with human frailty and human needs, swing through the arc to end in the deification of passion and the rejection of God Himself. She is gentle, wise, and strong, with the gentleness, the wisdom and the strength of her Founder. She does not forget that He who for His people died in agony on Calvary, came to the marriage feast at Cana and invoked His Omnipotence that the merry-makers might have wine in abundance. There is nothing Christ-like in fanaticism. Today it is the devil's best ally.

## Literature

### ON FREE VERSE

AN observation which is keen criticism and a contribution to the extensive condemnation of vers-librists is contained in this verse of the affable Bert Leston Taylor:

I read a great deal of *vers libre*,  
And "images" scan by the score,  
But never a line,  
Be it ever so fine,  
Is added to memory's store.

For a poet, who is worthy of the name in any epoch, gives to a people, among many other services, that of adding to the store of memorable citations. "His sayings," said Newman, "pass into proverbs among his people, and his phrases become household words and idioms of their daily speech." There are, indeed, memorable lines from poets who wrote without rhymed metres—Wordsworth, Matthew Arnold and Coventry Patmore; but these were not vers-librists of our modern school, if we can call them a school.

Three R's are sadly lacking in their gathering in rhyme, rhythm and reason. *Vers libre* is a sort of vertigo, it has the movement of a St. Vitus dance. It is not the product of poets who, from Sophocles to Louise Imogene Guiney, see life steadily and see it whole; it is, at best, if we may quote Lionel Johnson on Kipling, the work of an observer, not a thinker. Claiming, however, a rhythm for their stuttering staccatos, they probably present, against the protests of readers, the line of a recent song, "Everybody is out of step but my boy Johnnie." If their offense were only against art-forms, we could benignly allow them to pass; we do not carp at Indian hieroglyphics for failing to compare with a Grecian vase; but when their freedom in regard of "poetic licenses" speeds them into licenses against logic and ethics and thoughts which merit reverence from sage or sinner, then one requires the scorn of a Juvenal rather than the affable remarks of Bert Leston Taylor to describe them.

Vers-librism is, in the very admission of its name, a disposition against laws of every kind, ethical and religious, as well as artistic and grammatical. There are exceptions, an occasional rhapsodic "fling" of Whitman, a lofty "effort" on tiptoe by Markham, a whimsicality, reverent and appealing by decent

players in the "mode," such as Joyce Kilmer; but in the main this "freedom" is not only a license in the laws of versification but in the laws of life—of manners and of normal conventions in society. It has not the restraint of an artist's brush or chisel; it employs only a kodak to go slumming. Its "images" belong with a quantity of the world which has drifted from right-thinking, from endurance in labor, from sanity in appreciations; they belong with music that is jazz, with dress that is bizarre, with conduct that is vaudeville.

Coming to two volumes, which are recent publications, the title of Miss Anne Moore's book, "Children of God and Winged Things" (Four Seas Co., Boston), has a sound, but, alas, it is an aspiration, for inspiration there is none within the pages. The very manner of the free-versist is there throughout; every one of the themes has the *ego* for protagonist. *Opera bouffe!* "I am the Captain of the Pinafore!" And the themes, which indeed have material for human interest, might have had an appeal if they were invested even with simple art, and not as raw kodak-effects. But art, let us repeat what Tennyson said to Carlyle, art means labor and selection. Search for rhyme or reason in this:

Twice I said,  
If I may not live  
The life I wish,  
I will not live.  
Even when I sought to die  
God interfered.  
Yet men say  
That we are free.

Less egotistic, numerically at least, as the scholastic might say, is David Sentner in his "Cobblestones" (Knopf, New York). Here, too, there is material that might have been shaped into art, material that is left crude, protoplasms which do not develop into life. And here, too, the disregard for organic structure seems to be wed with a flippancy of tone and gesture, though Mr. Sentner catches into his verse many healthy airs out of the normalities of life. He has an observing eye, he gathers a felicitous allusion from the incidental scene; but in the telling forms of art—not of loose, shapeless free verse—he will report his poetry better, and poetry, which in Arnold's phrase, is a criticism



of life. Blowing a living breath on the dead tones of "images" may win life for them and there may result a ballad or a sonnet to be quoted. Here is a chance out of Mr. Sentner's pages:

#### The Devil Visits Broadway

In tattered garb of beggar came the Devil,  
To scorch the blackish mark upon the soul  
Of mortals in the City of Cold Hearts.

And as he walked the ill-famed street,  
A ragged urchin offered him  
His only crust of bread.

In rage the Devil melted back to Hell. Finally it is well to repeat, against a misunderstanding, that we do not demand rhyme for poetry, or rigid "forms" for the odist; but art has its laws, it protests the imputation that it is not free because it refuses to recognize licentious revolt. The Parthenon was not a mere cairn of stones; poetry is not shredded prose.

MICHAEL EARLS, S. J.

#### FRIENDSHIP

A friend is one whose worth is known,  
Not bartered at a random guess;  
A homely soil where seeds are sown  
To bloom in trust and kindness;

A presence where man bares his heart  
And puts aside his day's disguise,  
And is himself and not the part  
He plays before the stranger's eyes.

And friendship's hour can softly bless  
The power of long forgotten things;  
The simple bliss of loveliness,  
And joy that honest laughter brings.

Cheap intimacies flash in flame,  
And swiftly burn their passion out;  
Begin with ardent, wild acclaim,  
And end in traitorship or doubt.

The deed is aye the acid test;  
The act that asks not reasons why  
Marks one man from the huddled rest  
And crowns his silent constancy.

The world disdains the heart's intent,  
Alas, and cannot comprehend  
The splendid gallantry that's meant  
When friend calls gaily to a friend.

And so the sightless world puts store  
On self—and selfishness reveals,  
And loses one fair joy the more  
Of those rare joys that life conceals.

MYLES E. CONNOLLY.

#### REVIEWS

*Letters and Journals of Thomas Wentworth Higginson.* Edited by MARY THACHER HIGGINSON, Boston: Houghton Mifflin Co. \$4.00.

*Life and Letters of Henry Lee Higginson.* By BLISS PERRY, Boston: The Atlantic Monthly Press. \$4.00.

Two famous cousins are portrayed in these two books; both proud of Puritan ancestry, "rooted in the hard Massachusetts soil for nine generations," a family honorably mentioned by Cotton Mather; both octogenarians, T. W., 1823-1911, and H. L. 1834-1919; both abolitionists and officers in the Civil War. Their lives cover an eventful period stretching from Colonial Boston to twentieth century Boston, and all the names which gave Boston its literary fame move as living beings and friends through these volumes. The Colonel, Thomas Wentworth, was a lecturer and a writer; the Major, Henry Lee, was a business man, whose literary ability did not flower until late in life, although his letters gave early promise. There is one literary feature in which both of these volumes excel, literary portraiture. The Colonel sketches

from life the leading writers of the Victorian and Athens-of-America era; the Major sketched his friends after their death in short, glowing likenesses, transcribed from the heart of a friend, loyal through long years of life and beyond.

The "Letters and Journals" is fragmentary and disconnected, giving difficulty because the same period is gone over again and again and because the reader finds it hard at times to distinguish the remarks of the editor from the remarks of her subject. The "Life and Letters" is a fine example of excellent biography where the editor keeps in the background and almost completely hidden, permitting his subject to speak and be spoken of in letters, diaries and various writings. There is no evidence of special pleading, no effort to defend, except in the tragic last chapter, "The World War," where the crowning glory of Major Higginson's life, the Boston Symphony, through war excitement and unreasonable prejudices, through financial difficulties and through an unworthy director, was the means of saddening and almost ruining the Major's last days. Not even there does Professor Perry depart from his custom of letting his subject speak, but the effort to defend is present. The pity of it that any effort should be called for! Major Higginson's high character, manifested through four-score years, needs no show of effort. He had to become acquainted with grief that he might, in Longfellow's words, be "crowned and sainted."

"Puritanism" crops out here and there in the biography. When the Major's father died, an octogenarian like his son, Dr. Bowditch referred to the father as one who but sneers against Boston Puritanism to shame, and the Major answered: "Puritanism! The older I grow, the more I incline to their ideal and the luxury and the wastefulness and a thousand things send me that way—in thought, tho' hardly in deeds or living perhaps."

If Puritanism received always so liberal an interpretation as Major Higginson gave to it in his "deeds and living," there never would have been "sneers" against it. His biographer had the amazing courage to print in the first paragraph of his first chapter this statement, written when the Major was eighteen: "Boston is not the world, nor Bostonians always right. I'm a New Yorker, thank Heaven! and I believe have always had my eyes open to the fact that Boston was but a dot on this earth." Thus early did Major Higginson begin the travels which freed him from the provincialism that has often characterized the Puritan. Born on what is now Fourth Street, New York, he went to Boston at four. Owing to eye-trouble his education was sadly but happily interrupted at the Latin School and at Harvard, which he left in Freshman year. That eye trouble sent him traveling through Europe and brought him into touch with music and art and mankind. His diaries of his stay in Europe are full of the music of Italy, Germany, France and Austria. His own attempts to become a musician failed, but the Boston Symphony was the ripe fruit of that endeavor.

Major Higginson's heart grew more youthful with years. He entered into college life, promoting the studies, the finances, the athletics and social intercourse of Harvard as a Fellow of the Corporation for twenty-six years, as donor of Soldier's Field and as founder of the Harvard Union. These high traits, united with a love of horses which came from his cavalry experience in the Civil War, and with other amiable weaknesses, modified and mellowed the stern Puritanism of his ancestors. President Eliot noted that point when he wrote: "You have succeeded in promoting, in a community of Puritan origin, things that make for good health, good fellowship, and genuine happiness, namely, music, out-of-door sports, and wholesome sociability, under pleasant circumstances." Truly, if Major Higginson, sympathetic, genial, generous to the verge of bankruptcy, broad, chivalrous, was a Puritan, then the best of Puritans and the best of Cavaliers differ little. Why he even talked to Lowells and Cabots, (no mundane prerogative!) without donning condescension toward

less favored mortals, and it is one of the additional charms of Professor Perry's fine biography, that readers who might not presume to converse with that high coterie, may have the happy privilege of listening in.

F. P. D.

**Storia della Compagnia di Gesu in Italia.** Narrata col sussidio di fonti inedite dal P. PIETRO TACCHI VENTURI, d.m.C., volume secondo. Civiltà Cattolica.

The first volume of this work was awarded a prize of 2,000 lire by the Academy della Crusca for its value as a historical sketch. This second volume, also, for its historical and artistic value, is far and away beyond the common run of books. Father Tacchi Venturi is one of those mentioned in Father Campbell's charming history of the Society of Jesus as set aside by the Father General thirty years ago to write the complete history of the Society of Jesus. To him were assigned the Jesuit Provinces of Italy. Twenty years went by in preliminary work on documents, coordinating and weighing their report, years, indeed, not fruitless of published results in the form of monographs on special details of his subject, but still in the large devoted to hunting through archives and copying, sorting and indexing documents. Then came the first volume of the finished work, now twelve years old. Preliminary in character, it was meant as a general introduction and it dealt with conditions in Italy when the Society of Jesus first appeared.

The present volume is a small part of the great work contemplated by the author. In fact, it brings the story no farther than the year 1540, the date of the first formal approval of the Society by the Holy See.

The book is interesting from cover to cover. The text runs along smoothly, clearly and entertainingly, though it is accompanied by profuse notes and references such as make the reading of many professedly erudite histories a decided labor. The very notes are interesting. Every statement of the text is justified by reference to the exact source of information on which it rests. Where the sources are many, a critical examination of their merits shows why the statement of the text has been chosen in preference to other views. A well-rounded chapter at the beginning evaluates the evidence used in the volume. This is of itself a precious contribution to the history of the times, and will have to be studied by any future writer on this period. It is valuable also as showing the minute care the author has bestowed on detail.

The writer gives us a history of the first class which was his main purpose, but he also presents us with a work of distinctive merit on the literary side. Felicity of phrase, ease of narration, the power to make events and persons stand out as figures do in a picture, a play of imagination, chastened and not obtruding or claiming more for itself than it deserves: these are qualities of the book which even a cursory reading reveals. It is matter of regret that Father Tacchi Venturi is now, as he reports, in the grip of age, but we sincerely hope he may be spared to carry his history to its completion.

E. M.

**The Folly of Nations.** By FREDERICK PALMER. New York: Dodd, Mead and Company.

The writer of this book is one of the world's greatest war correspondents. Not as a participant, but from the side-lines, he has witnessed the most tragic scenes in almost every war-drama of the last twenty-five years. In another book "My Year of the Great War," he tells with unusual directness, vividness and force of the great struggle, whose painful aftermath we are just garnering. Colonel Palmer holds that war is a disease. He has seen its maddest paroxysms and tabulated their effects on the physical powers, the economic resources, the political constitutions, the moral and religious well-being of nations and individ-

uals. But the disease, he holds, has its remedies and can be stamped out. War, according to him, has outlived its functions, and we "human beings have the monster under control if we will only master our subject."

The vital chapters of the book are those on the "Lure" and the "Answer." In the first, the author marshals the causes and emotions which drag nations into war. They are, fear, individual, social and national, language, race, habits and customs; economic conditions, trade and commercial rivalry; the admiration of physical prowess and courage displayed in the face of danger; the love of power and domination; the very glamor and pomp of war; the false patriotism of war; "rough justice" or the leveling, democratizing influence of war, in which millionaire and miner, peer and peasant may rise to eminence from the ranks; the rivalry and competition bred in individuals and groups to outdo one another in this fascinating game. Colonel Palmer writes in many pages like one believing in the Christian religion. To the above list he should have added as one of the fundamental causes of war, forgetfulness of the laws of God, manifested in contempt of the laws of justice and charity.

In the "Answer," Mr. Palmer shows that contrary to these false pretexts mentioned in the "Lure," by which war is urged as a kind of necessity for the human race, war was not needed to improve the physical conditions of the fighting men summoned from so many lands, and that there was no physical service in training camp or battle trench for which peace had not its substitute. As to the moral benefits of war, Colonel Palmer holds that the moral sense of the peoples engaged in the late war was never so high as before the war. On this point many will disagree with him. But he will find few to contradict him, when he adds that their moral sense was as a rule, lowered by the struggle.

In a final chapter, entitled "The Hope," Colonel Palmer, after contrasting the work done in the Paris conference with that of the Vienna Congress one hundred years ago, turns to the League of Nations. After reviewing the forces of war, the author looks for the army of peace. He finds it in the League of Nations. He believes it susceptible of amendment, understands the opposition of those United States Senators who fought it, an "attitude," he says, "which was justified by the clear statement of our Constitution." He thinks that if the United States "should take a seat in that forum of the nations by any reservations that will enable us to enter into full faith as a people," it will not prove that the Senators who upheld the traditional policy of the United States are inconsistent, or detract from Mr. Wilson's achievement.

J. C. R.

**How England is Governed.** By The Rt. Hon. C. F. G. MASTERMAN. New York: Alfred A. Knopf.

**American Citizens and Their Government.** By KENNETH COLEGROVE. New York: The Abdingdon Press.

These are two interesting books on government. The working of the British Constitution is well told by a man who has seen service in civic organizations, Parliament, the Government and the Cabinet of England. He has been on the outside, criticising the central authority, and again as part of the central authority his has been the task of answering criticism. Mr. Masterman makes no attempt to write a text-book. He digresses and illustrates as the topics of government detail unfold. His experience is an asset. For his purpose is to interest the general reader. And no text book, however scholarly, could gain the point he has in view. He knows his own people and his own institutions and in the light of that knowledge his reader is held with interest. No British writer has better revealed the slowness of the British mind to change what is rooted in tradition. Until plague or famine or intolerable corruption assails it, much suffering will be borne. Once roused, however, it will crash through any tradition,



only to lie dormant again until insufferable conditions arise. This is Britain as revealed by a Briton.

Professor Colegrove, of Northwestern University, tells the story of American government in all its branches. The substance of his book can be found in any recent text-book on civics. It holds very closely to classroom form. Teachers of civics will find it of special interest, though it is readable enough for the general public. G. C. T.

### BOOKS AND AUTHORS

**The Catholic Mind.**—The *Catholic Mind* for February 22 contains two interesting and timely articles. The first is an appreciation from the pen of Father Reville of the character and work of the recently elected Pontiff, his Holiness Pope Pius XI. The second is written by Dr. Charles L. Souvay, and is a scholarly discussion of the famous "Prophecies" attributed to St. Malachy of Armagh, purporting to foretell the line of succession of the Roman Pontiffs. Dr. Souvay himself, in summing up his conclusions states that the work is from the pen of some unknown forger, written in the last months of the year 1590, and that no credence should be given to it.

**New Fiction.**—Those who still have youthful hearts and have been searching for a companion volume of Kenneth Grahame's tale of the golden days, will welcome with delight "Explorers of the Dawn" (Knopf, \$2.50) by Mazo de la Roche. It is a book for the elect. There is no crime in it, no triangles disfigure it, no plot makes it feverish; all that it has to recommend it, is the unquenched spirit of youth, the unspoiled laughter of three little boys, "Angel, Seraph and I," who manage, in spite of a governess, to spin a romance of fancy, to stride the quarterdecks of pirate ships, to fraternize with organ-grinders and cobblers, and are equally at home with bishops, dogs and the derelicts of life. Sly humor, sudden pathos, sheer joyousness are hidden away in its pages; but the sophisticated, the blasé and the thrill-seeker had better steer clear of it; it has no message for them.—A literary longanimity, now quite obsolete, will be demanded of those who read, without skipping to the very end of page 436, "chapter fifty-five and the last," of "Memoirs of a Midget" (Knopf, \$2.00). It is a curious first novel by Walter de la Mare, the English poet, who describes in a leisurely manner the reflections, reactions and adventures that a self-centered little dwarf had from girlhood to maturity. The pretty little midget freely tells what she thinks of kith and kin, wages a long warfare with her shyness and sensitiveness, watches another woman's love affair, and has a tragic one of her own, and actually conquers to such an extent her aversion to publicity that she becomes a circus "freak." The author's admirers will find the book full of his quaint whimsies and oddities.—"Pan and the Twins" (Macmillan, \$2.00). Eden Phillpotts' recent novel is a satirical attack on Christianity. The scene is laid in Italy after the demise of Julian the Apostate, a patrician's home is inscribed and the great god Pan dispenses "wisdom" to two brothers, one a pagan and the other an ex-hermit. The book is a pot-boiler we could well have been spared.—If young folks could be persuaded to read "The Rich Little Poor Boy" (Appleton, \$2.00), they might be interested in finding out how Eleanor Gates makes a propaganda plea for the Boy Scouts idea, in telling of the terrible time little orphan Johnny Smith had living with a brutal foster-father. A nice priest, Father Pat Mungovan, is sympathetically introduced as a leading character. But in this Miss Gates makes it evident that she has much to learn about priests in general and of the kind Father Pat is supposed to represent in particular, and that she has a very limited first-hand knowledge of the sort of things that

usually happen in the daily routine of the lower East Side of New York, where the "Elevated railroad runs like a dragon on stilts."

**The Book of Saints.**—The Benedictine Monks of St. Augustine's Abbey, Ramsgate, have completed a compilation or catalogue of the servants of God canonized by the Catholic Church. It is published under the title of "The Book of Saints" (A. & C. Black, London), and is made up from the Roman and other martyrologies. If the phrase were not too flippant, it might be called a "Who's Who in Heaven," for it has all the characteristics of those useful books of ready reference, with this difference that the titles to fame are set down, not by the distinguished personages themselves, but by the sober judgment of the Church. The purpose is to give the historical framework of each Saint's life, and this is done with admirable brevity. It is the first book to consult, when it is desired to identify a Saint, for fuller details standard lives should be considered. There is no book just like it, and it should be installed on the shelves of every reference library, whether private or public, lay or ecclesiastical.

**Anthology Epitaphs.**—The following poetical epitaphs are chosen by Sir Henry Newbolt as representative selections for his recent "English Anthology of Prose and Poetry" (Dutton, \$5.00), the first being by Stephen Hawes, the second by Ben Jonson, the third by William Brown and the last by Robert Herrick:

O mortal folke you may beholde and see  
How I lye here, sometime a mighty knight,  
The end of joye and all prosperité  
Is death at last thorough his course and mighte,  
After the daye there cometh the darke nighte,  
For though the daye be never so long  
At last the belle ringeth to evensong.

Wouldst thou hear what man can say  
In a little? Reader, stay.  
Underneath this stone doth lie  
As much Beauty as could die:  
Which in life did harbour give  
To more Virtue than doth live.  
If at all she had a fault  
Leave it buried in this vault. . . .

Undernath this sable herse  
Lies the subject of all verse:  
Sidney's sister, Pembroke's mother:  
Death, ere thou hast slain another  
Fair and learn'd and good as she,  
Time will throw a dart at thee.

Here she lies, a pretty bud  
Lately made of flesh and blood:  
Who as soon fell fast asleep  
As her little eyes did peep.  
Give her strewings, but not stir  
The earth that lightly covers her.

**Another Fabre Book.**—"The Life of the Weevil" (Dodd, Mead), by J. Henri Fabre, is the latest of the uniform series of translations of the author's works that have made lovers of animal life very grateful to the publishers. Fabre and his books need no word of appreciation from the reviewer. The mere announcement of the translation of another work of the famous French naturalist is sufficient to ensure a demand for it. This volume is about a little insect that finds its way into many of man's most essential foods and lays therein the eggs which develop into the familiar white grub.

## SOCIOLOGY

## Catholic Recreational Centers

THAT we must have Catholic centers of recreation, sociability, physical exercise, instruction for our Catholic young folk, is a conviction that grows more and more deeply rooted in thoughtful minds. For years the need has become more evident that we must give our young people, under Catholic auspices, the opportunity for sociability and self-improvement which non-Catholic societies offer them in alluring profusion. It is a need which concerns not only the individual welfare of the Catholic young man and young woman but the deepest interests of the Church. Exposed as they are to so many influences which sweep toward indifference and laxity, our young people have a right to our help. To assist them to become and remain sterling Catholics is not only a service to them, it is even more a service to the Church.

It is quite true, but quite useless, to say that Catholic young people would be better off at home, and that instead of building centers for them, we should persuade them to stay with their families. The very reason for Catholic centers is precisely in this, that the young people of today will, for the most part, not stay at home. The spirit of the times inclines them otherwise. It is the way of all the people to go out of nights and of holidays, seeking their amusement and their recreation, and our young folk with the rest have formed such a habit of going beyond their own homes for occupation and amusement during their leisure hours that nothing short of a social cataclysm could change the fashion.

## SEEKERS IN THE NIGHT

IT would be interesting to trace the gradual evolution of this modern habit of gadding by night. One reason for it is the congestion of population in our large cities and the discomfort and straightness of city dwellings. Another is the breaking-up, by moving about and travel of those social groups which in days gone by contained the elements of their own social pleasures. Another reason is to be found in the immense growth of commercialized amusements, each one of which accustoms its patrons to leave their homes in search of entertainment. Then there is the multiplicity of social societies and clubs, the facility of modern methods of transit, the centralization of commerce, the habit of travel, the ease of going about from city to city in search of employment; in a word, modern society is constituted in a way that puts a premium on gadding abroad and lays a tax on staying at home.

Besides, homes, in the good old-fashioned sense, are gone out of fashion. Time was when a man saved up his substance and bought a goodly piece of property, where his family might take root for a hundred years. Nowadays it is the fashion to move one's family residence pretty much as our ox-driving ancestors did of old, and a vast number of families live in apartments or in tenements which are the apartments of the poor, and so cannot be said in any proper sense to have a family residence at all.

Add to this that there is a huge immigration of young folk from the country and from small towns into the large cities and that these young folk are strangers and unattached to any social group in the new city to which they come to work and live and you will see why there is need of Catholic centers. Since most of our young folk will and many of them must go out of nights and holidays to seek companionship, amusement, instruction, exercise, clearly it is the part of wisdom and of kindness to give them some place where they can gather together under Catholic auspices and good influence and pass the time safely and profitably.

## CATHOLICS IN THE Y. M. C. A.

BESIDES, we can no longer choose whether to leave our Catholic young folk to their own resources, or to give them

some safe place to congregate. The activities of non-Catholic organizations have forced on us a different alternative, to wit, either to provide for them Catholic centers under Catholic auspices or to see them gathered in increasing numbers into the two Y's and similar organizations. It is notorious that a large part of the membership of these societies is Catholic, and evidently no religious motive draws these Catholics thither, but only the opportunity for sociability, exercise, amusement and even self-improvement.

It has now been some years since we made an effort to determine the Catholic membership of the Y. M. C. A. and the Y. W. C. A., but it still causes surprise to many Catholics when they hear the results of those investigations. Through an extensive correspondence with the secretaries of the various centers of these organizations, we came to the conclusion that out of a total of 625,000 members of the men's association, about 150,000 were Catholics, and out of a total of 350,000 members of the women's about 40,000 were Catholics. Much discussion has raged about these figures, but so far as we know no one has attacked their accuracy. They form surely a standing proof of the need of Catholic centers.

The Catholic young men who join the Y. M. C. A. are admitted only as non-voting and non-office holding members, by reason of a test in force since 1869 which declares "That, as these organizations bear the name of *Christian* and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the *control and management of all their affairs* in the hands of *those who profess to love and publicly avow their faith in Jesus*, the Redeemer, as Divine, and who testify their faith by becoming and remaining members of churches held to be *evangelical*; and that *such persons*, and *none others*, should be allowed to vote or hold office."

Excluded by this test from voting and office-holding membership, our Catholic young man enters the Y. M. C. A. on the same footing as the Jew, the Brahmin, or the Shinto worshiper, and it does not much soothe his wounded pride to be told that this Portland test was framed against the Unitarians. The fact that 150,000 Catholic young men, some of them very good Catholics indeed, enter the Y. M. C. A. under these conditions is an index of the need for Catholic centers. It is true a great many of them pay little attention to the status given them by the Y. But they know they are entering a non-Catholic society and many of them realize that they are joining a Protestant society, as is indeed the case.

## WHAT SHALL WE DO?

WITH these facts in mind, few of us will be disposed to question the growing need for Catholic civic centers. The query in most minds nowadays is, "What shall these Catholic centers be? How shall we begin them? How, once begun, shall we make them a success?" It is not practicable to answer these weighty questions offhand. They must be duly pondered, for upon the right and practical reply to them depends in great measure the welfare of no small part of the next generation of Catholic laymen.

"Have you observed," remarked a student of this question not so many years ago, "that the United States is strewn with the wrecks of Catholic centers?" The expression was exaggerated, but it called attention to a fact that there have been too many Catholic parish halls, club houses, social centers, for Catholics which have succeeded only very partially, or not at all. They were set on foot by local initiative and with praiseworthy zeal, but without sufficient calculation. The initial enthusiasm died away, as it always does, and left on the promoter's hands a building often expensive enough to be a considerable burden, but not attractive and efficient enough to serve its purpose.



It will be necessary in this very important matter carefully to consider the elements of failure and success in such like enterprises, the precise needs of our young men, the local situation, and to count our costs before we begin our tower. Enthusiasm and good will may carry us a long way in the beginning, but forethought and planning of no mean order are required to provide Catholic centers which will stand the test of use and of years.

EDWARD F. GARESCHE, S.J.

## EDUCATION

### Soviet Doctrines in American Education

THE character, content, and tendency of the instruction imparted in the educational institutions under secular control are essentially and fundamentally more important than any other phase of the subject. They lie deeper and deal with subtler and more sinister problems than any question of incompetent teaching or administrative expense. Yet, except in the Catholic press, little or no attention has been given to the complaint that may fairly be lodged against the public schools and colleges of the country, upon that more serious score. This objection protests the whole doctrine upon which the "new education" has been founded, developed and is being propagated. We have seen how the movement began, and how it has reached its triumph in the last thirty years, through the persistence and centralizing methods of the teachers' associations, aided by the Federal Bureau of Education, and a horde of official and political auxiliaries all over the Union. The masses of the people have known scarcely anything of its plans and progress, and they have now no adequate conception of what it has done and is doing to the religious, moral, social and political traditions and institutions of the Republic.

### MONISM IN THE SCHOOLS

THE theory, for it is no more than a theory, upon which the modern educators have constructed and are prosecuting their program of instruction, is distinctly irreligious and anti-Christian, and therefore immoral and anti-social. It is, moreover, destructive of the principles upon which our own and all other free governments in Christendom have based their institutions and evolved their civilizations. It accepts and enforces, as demonstrated beyond controversy, the absolute truth and completeness of the doctrines of biological evolution, foreshadowed by Lamarck and Saint-Hilaire, formulated by Darwin, and today propounded by the school of materialistic Monism, lately led by Ernest Hæckel. The manner in which this unproved and purely hypothetical scheme of cosmogony is inculcated in the public institutions, is most crafty and effective. It is not taught directly in the grammar grades and is barely hinted at in the high schools, but the course of study in these lower classes carefully and calculatingly prepares the way for what is to come afterwards in the universities, normal schools and teachers' colleges. From six to eighteen years of age the child-mind is deliberately sterilized of all religious and moral influences, so that it will present a proper negative for the atheistical or pantheistical impressions which are forcibly indoctrinated by the exponents of evolution in the final studies for the academic degrees, or for the profession of teaching. The staple of the curricula in the higher institutions is a medley of "educational" biology, zoology, psychology, and sociology, all intended to establish and to illustrate the proposition that the animal kingdom, from *amoeba* to *anthropos*, has developed by the automatic operation of physical forces, controlled by heredity and environment, and that both the individual man and the social organism are subject to the same law of life and development, destined to reach a state of ultimate perfection under the reign of human reason, and dedicated to utilitarian ends.

### THE EVOLUTION OF SOCIETY

THE explanation of this process is what its proponents call the "rule of recapitulation," according to which the evolutionary stages have followed each other with scientific regularity throughout the history of animate existence on earth, and will continue indefinitely to repeat themselves in the individual and social development of the human race. The organic evolved from the inorganic, and the higher organisms from the lower, by similar progressions, reaching the climax in the human species; and man's intellectual evolution is governed by exactly the same rule of regularity. To quote from one of these writers: "As the embryo of the baby recapitulates the evolution of man as an organism, so does the baby, from an unthinking to a thinking being, recapitulate the evolution of the specifically human intellect."

This is a bald and unsupported assumption, but, pursuing it further, it is taught that the collective organism called society, or the State, must advance to final perfection by precisely the same methods of recapitulation. The pedagogues tell us that the "educative process" which they have instituted consists in applying this rule of development to "the specifically human intellect," and that there is no limit to the possibilities of intellectual achievement, if the rule be rigidly enforced; but that the real purpose of education is to fit the human organism for its destined place in the highest of all organisms, the social body, the general good. That is what they mean by asserting that the school system is "a social institution," and accordingly they devote their chief effort to the social rather than the personal aspects of school instruction.

### A FRANK AND BRUTAL ATHEISM

OF course all of this is a crude adaptation of the Positivism of Saint-Simon and Auguste Comte, with its "Great Being" and worship of "Altruism." But the educational literature has blended with it a conglomeration of philosophical and scientific vagaries borrowed from Hegel, Schelling, Fichte, Darwin, Spencer, Huxley and the agnostics, together with the coarser materialism of Hæckel and the English "Secularists," and the vulgar blasphemies of Bradlaugh and Tom Watson. The result is a patchwork of incongruous doctrines, pseudo-science and false philosophy, that reads like the pages of a "Sunday Supplement."

The outstanding feature, however, of all these text-books and treatises is their frank and brutal atheism, or a vague Pantheism that amounts to the same thing. Some of its tenets may be thus formulated: (1) All distinction between mind and matter, body and soul, is obliterated, man's intellectual and moral faculties are merely the product of physical causes and mass sentiment. (2) Religion is simply a rudimentary emotion, reminiscent of primitive conditions, subject to modifications as the race advances in civilization, and destined to disappear in the evolution of the social organism. (3) There is no place for a personal God in this autonomous procession of mechanical forces, or He is immanent in all creation, diffused and lost in the maze of His own omnipresent omnipotence. (4) There is no need for faith in anything supernatural or ultra-mundane, as there is nothing towards which it can be directed, no objective for its sublime and mysterious functions. Man himself is but an impersonal organism, the fruit of ages of progressive change, whose destiny is absorption in the dominant organism of society, and whose highest happiness is blind service to the law of recapitulation. (5) There being no such thing as conscience, there can be no fixed standard of right and wrong, or any rule of responsibility but opportunism and utility.

Citations in defense of these positions, taken from text-books in common use, will be given in another paper.

DUDLEY G. WOOTEN.

## NOTE AND COMMENT

## Bequest to

## Marquette University

MRS. HARRIET L. CRAMER, former owner of the Milwaukee *Evening Wisconsin*, who died during the past month, left in her will liberal donations to Marquette University, to which she had always shown herself very favorably inclined. Marquette, as noted in the Milwaukee *Catholic Citizen*, is to be the chief beneficiary of her will, receiving directly \$100,000 while the residuum of her estate, after all other bequests have been settled, will go to the University's medical school. This latter amount is estimated at between \$200,000 and \$300,000. A number of Catholic institutions are remembered with donations ranging from \$2,000 to \$10,000. The sum of \$35,000 is left to erect a memorial high altar in the Gesu church to the memory of the Rev. Stanislaus Lalumiere, S. J. In making her large donation to the medical school it was her desire that special aid should be given to the blind, without distinction of race, creed or color. This action was prompted by the memory of her husband who was blind. She is survived by an aged brother to whom she leaves a life estate of \$100,000. Of the amount going directly to Marquette University one-half is to be devoted to a memorial hall that is to bear the name of a former rector of the University, the Rev. Joseph Grimmelsman, S. J.

## New Catholic School Journal

ANNOUNCEMENT is made of a new monthly journal devoted to the cause of Catholic education, and to discussion of the practical administration, construction, equipment and maintenance of our Catholic schools. It will naturally be of general interest also to non-Catholic educators, but its chief contributors will be the priests, Brothers and Sisters engaged in our schools. It is intended to afford them a medium for the exchange of ideas and experiences in pedagogy and to acquaint them with whatever may be of practical importance in their work. Hence also its name, *Catholic School Interests*. Leading Catholic educators have contributed articles for the initial number. Every issue is to offer also an article on school design and construction. Thus the opening number, announced for April, will contain a thoroughly illustrated description of St. Mary's of the Lake Seminary, Area, Ill., by its architect Joseph W. McCarthy. Future articles are to be contributed along this line by Gustave Steinbeck, New York; Matthew Sullivan, Boston; John T. Comes, Pittsburgh; Barry Byrne, Chicago, and other noted architects. Similarly the business administration, equipment and maintenance of the school will be dealt with by expert authorities. The editorial field is to embrace the complete educational system, from grade school on to normal institute. *Catholic School Interests* will be published by L. F. Happel, 727 Clarence Avenue, Oak Park, Ill., who for five years was managing editor of the Chicago *New World*, and previously had been engaged in educational and publicity work of various kinds.

## The "Open Shop" or the "American Plan"

A REMARKABLE report has been sent out by the New Jersey State Chamber of Commerce in which a strong and wise word is spoken to business men on the "open shop" movement. Three roads, it says, are being traveled by employers of the present time. The first is that of constructive efforts within the shop by means of expert personnel administration and shop representation, which may or may not admit of union representation. The second is that of cooperation between employers' or-

ganizations and unions on an industry-wide scale. The third is that of anti-union coercion. Of this the report says:

This militant tendency seems to make a strong appeal to many employers at this time of business depression. A movement is now on foot which, misusing the name of "open shop" and "American plan," is smashing labor organizations throughout the country by locking the unions out and forcibly deunionizing the workmen. Together with the abuses of unionism this movement is destroying the constructive substance of unionism and stifling the just democratic aspirations of the workmen. It is undermining the confidence of labor in employers and ruining the foundation for cooperation between them. Similar campaigns in former periods of depression have only resulted in redoubled growth of unionism and the adoption by it of more extreme measures in the periods of prosperity which followed and there is no reason to believe that the results of this campaign will be different. Campaigns of this nature are leading to oppression by employers and are playing into the hands of revolutionary elements. Thus the cycle continues with the participants in continuous and senseless warfare.

No less strong are the words of the well-known Cleveland banker, Mr. F. H. Goff, president of the Cleveland Trust Co., when he warns against an effort to subjugate unionized workingmen or discriminate against them at a time when labor is at such great disadvantage. "We are taught as boys," he says, "not to strike our enemies when they are down, and I fear a lasting victory for democracy in labor cannot be won if the fight for the open shop, commonly viewed by those affected as a campaign against labor organizations, is pressed when men are begging for bread." Such conduct invites retaliation on the part of the men who in their distress of unemployment have refrained, he adds, from every tumult and uprising, showing the highly conservative nature of the American workingmen.

## Cardinal Piffl and Austria

ACKNOWLEDGING once more a substantial donation from the readers of AMERICA, sent for the relief of the suffering Austrians, the Cardinal Archbishop of Vienna writes:

Accept my heartfelt thanks for this new token of your sympathy in the visitation that has befallen us. I can do no more than pray God each day in the Holy Sacrifice that He may richly recompense our benefactors for their kindness toward us in these bitter times.

Your review, AMERICA, is working unweariedly for our poor Austria. Upper Austria and the Tyrol, in particular, are enjoying your efficient assistance. How could our Catholic charities continue without the help of Catholic America!

At the present moment our condition is particularly distressing. The government subsidies of food are coming to an end. The prices have reached their greatest height. The necessities of life have increased in cost a thousandfold. To this is added the menace, in our country too, of the dread specter of unemployment. And yet our trust in God can never be shaken. Sometime the dawn must break.

Repeating once more my deepest gratitude for all that has been done and sending my sincerest wishes for God's blessings, I am,

Gratefully yours,  
+ FR. G. CARDINAL PIFFL.

The charity of our readers has been inexhaustible during the many months that we have repeated our appeals to them and presented from time to time the casual evidence of a want and suffering that cannot be exaggerated. They have brought light, comfort and happiness, new confidence and courage into the lives of men towards whom they have fulfilled the mission of God's kindly Providence. They have fed and clothed thousands of little ones. They have given new strength and hope to hundreds of consecrated women whose lives are devoted to the poor and to the suffering. We are sure the fountains of their charity will still continue to flow and the blessings of God be redoubled upon their heads.